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The Occident

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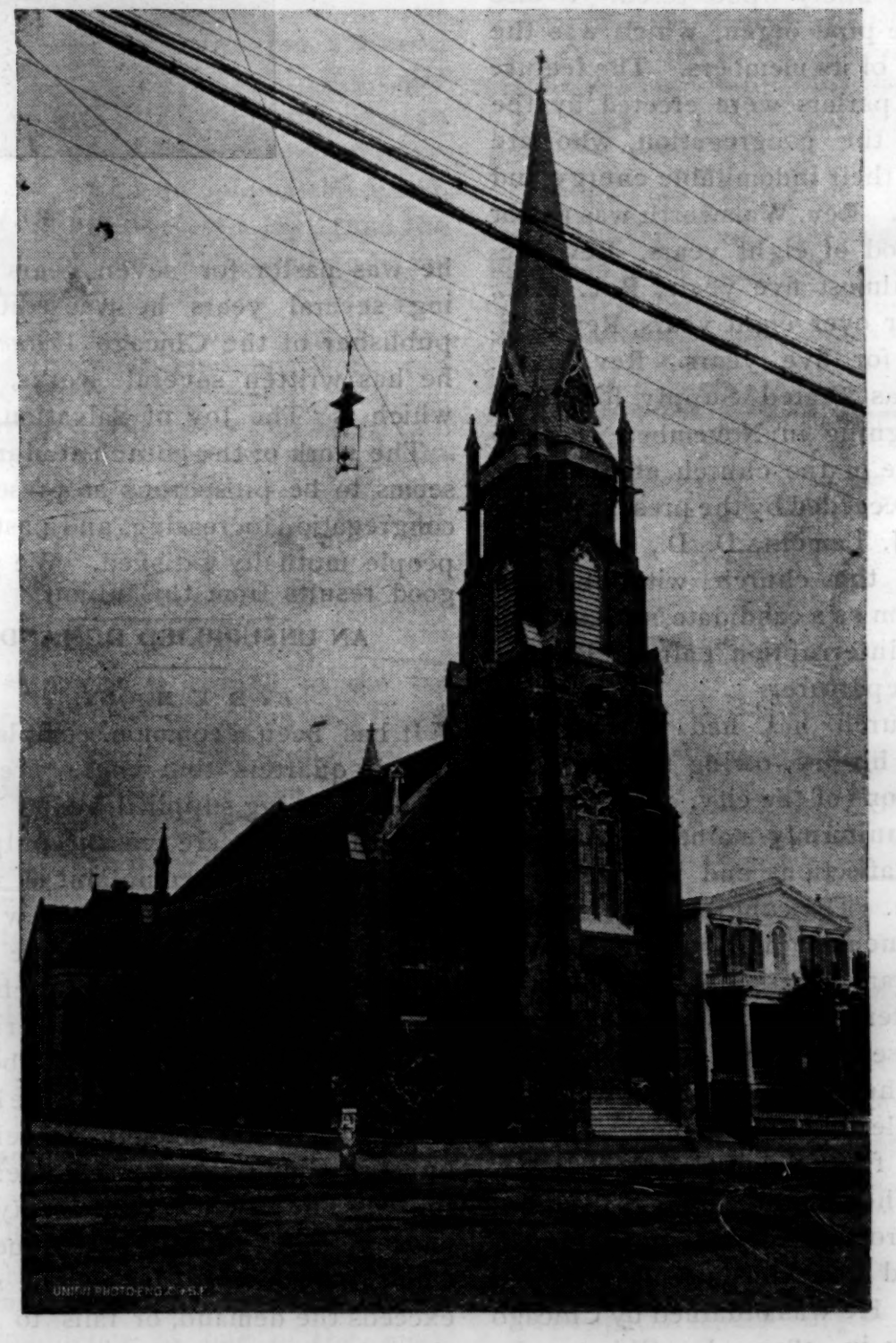
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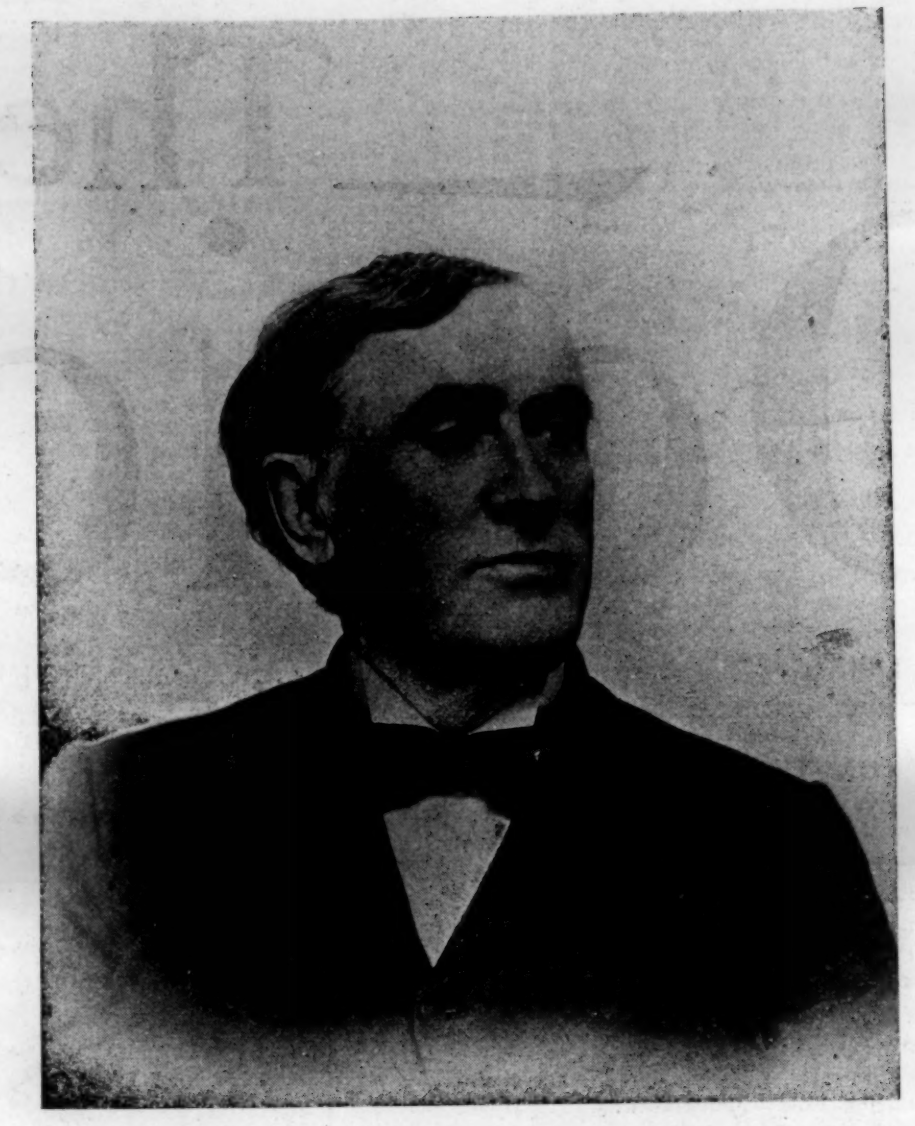
FIRST PRESBYTERIAN CHURCH, MARYSVILLE, CAL.

FIRST PRESBYTERIAN CHURCH OF MARYSVILLE, CALIF.

This church was organized November 24, 1850, by the Rev. W. W. Briar. There is only one Presbyterian church in the state that is older, and that one is the First of San Francisco. The building in which services were first held was destroyed by fire on May 25, 1854. All the church records up to that date were burned. There were nine charter members, all of whom have passed into the Better Land. The present building, of which a cut is herewith given, was dedicated October 14, 1860. The whole cost of the building, including the lecture room and parlors afterwards erected, was nearly $30,000. It is the largest Protestant church in the city. It is a brick structure, with large auditorium, neatly and comfortably seated with pews arranged in circular form and finely upholstered. It also has a large pipe organ, which was the gift of one of its members. The lecture room and parlors were erected by the ladies of the congregation, who are noted for their indomitable energy and enterprise. Rev. Walsworth was pastor for a period of eight years, Rev. McKaig for almost five years, Rev. P. L. Carden for over eight years, Rev. J. E. Anderson for five years. Rev. J. W. Lundy was Stated Supply for three years, resigning in November, 1897, to take charge of the church at Stockton. He was succeeded by the present pastor, Rev. T. J. Lamont, D. D., who was called by the church without even hearing him as a candidate, so that there was no interruption after Brother Lundy's departure.

The church has had a somewhat changeful history, owing to the changing conditions of the city. But through all it has uniformly maintained its hold upon the affections and confidence of the people. The congregation is noted for its refinement and culture, as well as for its earnestness and enthusiasm in looking after the interests of the church.

The present pastor, Rev. Mr. Lamont, served in the Civil War, being wounded in the battle of Shiloh in 1862. He was graduated from Beloit College and McCormick Theological Seminary (and has received from the former the degree of M. A., and from the latter the degree of D. D.). He was ordained by Chicago Presbytery in 1877. In Chicago he was pastor for about eight years, building what is now known as the Ninth Church; in Anaconda, Mont., where he remained for four years, he also built a large church; and at Olympia, Wash., he was pastor for seven years. During several years he was editor and publisher of the Chicago *Witness;* and he has written several works, one of which is "The Joy of Salvation."



REV. T. J. LAMONT, D. D.

The work of the church at Marysville seems to be prosperous at present, the congregation increasing, and pastor and people mutually satisfied. We predict good results from this union.

AN UNSUPPLIED DEMAND.

BY D. L. MOODY.

It has been a common complaint in certain quarters that there are more ministers being supplied by our seminaries than there are vacant pulpits for them to fill. This complaint is worthy of serious consideration, in view of the fact that so large a percentage of our population never enter a church door. Has the Gospel lost its power? Has the influence of sin ceased to be felt? Are there no broken hearts to be healed, or wearied souls seeking peace? Has humanity undergone a change? Has the word of God passed away? Or, have we failed to deliver its message? One thing is evident: either the supply exceeds the demand, or fails to appreciate the demand.

Has the Word of God passed away? "Heaven and earth shall pass away: but my words shall not pass away." This was Christ's own word, and never have His words had greater power than at the present time. The great demand, not only of the world but of the church, is for the Word of God. "What saith the Scriptures?" is the burning question of the age. Whatever minister answers that question faithfully and intelligently is always in demand. By *intelligently* I do not mean necessarily *intellectually*, although a consecrated intellect can find no richer field for research than in the treasury of God's Word. A man may be ever so intellectual and learned, with all the advantages of a familiarity with the original languages of Scripture and a thorough knowledge of the heathen philosophies and customs of Bible times, and still be unintelligent in his knowl-

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edge of the Scriptures. Even as a man with a complete set of carpenter's tools is not a carpenter, unless he has learned the secrets of his trade, no more is he an intelligent Bible student who is not taught of the Holy Spirit. Bible truths are spiritually discerned, and no mere intellectual investigation will ever reveal their fascinating beauty or wondrous power.

And it is just for Bible teachers that the church is now calling. The demand is growing for young men who are intelligent Bible students and are willing to devote their lives to this one book. Hebrew, Greek, Church History and Philosophy may be useful, and I am in no position to express an opinion; but I do know that they are mere trifles compared with a thorough familiarity with the English Bible as regards usefulness in Christian work. I am constantly being asked to recommend some young man to fill an important position, and the only requisite is a thorough knowledge of the English Bible, and there are comparatively few that I can refer to. The errors and mistakes of translators have been pretty well attended to for the past two hundred years: the history of creeds and denominations is interesting, but not over-nourishing; and I have noted that philosophy is considered rather uninteresting by a congregation which has enjoyed a pastor whose Bible never failed to furnish, not only the text, but also the sermon.

My advice to any young man, who has been discouraged in his preparation for the Christian ministry, is to devote himself to the Bible. If the regular ministry is full, there is a no less useful career that is sufficiently supplied in teaching the Bible. In the schools at Northfield and Mt. Hermon there is no difficulty in securing able and efficient teachers in classics, mathematics or sciences, but when we need a teacher in Bible it is with difficulty and only after tedious searching that we are able to secure the right person.

I have spoken of the influence of a Bible teacher. There are two young men I know of in this country who resolved in their college days that they would devote their lives to the study and teaching of the Bible. They have now been out of college less than ten years, and have taken no other training than their own personal Bible study, and yet there are few men in this country who exert a stronger influence upon the Christian church than these two young men. What God has used these two young men to do He is anxious to do for many another. The call is great, the work is great, and the need is pressing.

It may be asked whether the demand for more Bible teaching has not been appreciated by the ministry. My reply would be that I have never seen an empty or dead church where the minister really *fed* his people on the Word. It is one thing to select a text from the Bible to fit our own ideas, and quite another thing to preach the *Bible* itself. Perhaps the church has enough ministers of the first kind, but I believe that the latter are always in demand, and that God will never call more into His service than He has work for.—*Record of Christian Work.*

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Varied Themes.

The Pacific in the Future.

From the United Presbyterian:

Our attention is turned to the far East, or the far West, as you may choose to journey. The Asiatic coast of the Pacific Ocean has been the scene of remarkable events within the past few years. We have seen a nation suddenly emerge from long seclusion, and almost in a day take its place among the powers that must be taken account of. At the present time the absorbing topic is the attitude of the European powers towards China. The hand of Europe is already upon India, Burmah and Siam. The great Trans-Siberian railway is the track which Russia is laying for armies and commerce from Europe to the North Pacific Ocean. Southward there is Australia, coming into prominence as one of the most liberal and advanced countries in its government and policy, and with vast undeveloped resources. Over against this is our western coast, and countries to the South.

Two or three things are to be noted: The immense population which occupies these Pacific shore countries; their measureless resources not yet developed, the new life which has entered into the people, and the changes subsequent thereon. The time is past when any country can remain shut up as a hermit. No walls can be built high enough or strong enough to resist the world controlling movements. Of this China is a present example. If it does not wake up it will be broken up. We are not discussing the right of what is being done, but the fact of what is taking place. Around the Pacific the most important changes of the near future will take place. No one can estimate the trade that will be developed; what has been done in the last twenty-five years is but the earnest of what will be done. The Atlantic has been the great commercial sea, but the time has come when it may be said to have nearly reached its capacity. The European nations are developed; their commerce will increase, but not in the proportion of the past. On the Pacific is the outlook.

The Church should take note of the fact. On the shores and islands of the Pacific is the great field for advancing missionary work. In China, Japan,

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India, and Australia the work has been well begun, but there are many fields ready for us which are not yet entered upon. The resources of these lands are not wholly material, but even more largely spiritual. In our pride we may look upon the people as far below us, but they have aptitude, and when the regenerating power of the gospel enters we may look for great results in mental and spiritual force. Especially it is our present duty to prepare our own Pacific coast for the new conditions, that we may meet the incoming people and send out the gospel of Jesus for the life of the world.

Pulpit Delivery.

From the Homiletic Review:

When we come to study the best style for the pulpit, we must remember that in its true and highest purpose the sermon should be spoken, not read. Whatever aids to memory a conscientious preacher, hard driven by the multitudinous engagements of the week, may adopt, he must ever see to it that his delivery *is* delivery—a true and real method of entering into the minds and hearts of his hearers. For the word "deliver," which we constantly apply to sermons, has a clear and definite meaning. For an officer of the law to "deliver" a summons is to place it literally within the hands, or at least within the ordinary domicile of the person for whom it is designed There are many odd stories of such officers, finding the house door locked and unable to get personal access to the offender, dodging them for days and weeks before they could effect "delivery." In law, it is often a difficult question what constitutes delivery. Goods may be consigned to a person at a distance, but whether they have been *delivered*, so as to make him responsible for the price, it is often difficult to say. We all understand what it is for a letter-carrier to deliver a letter, or a soldier to deliver a charge. If my coal merchant merely tumbles a cart of coal on the street opposite my house, that is no delivery. If a so-called preacher merely reads an essay in my hearing, in a dull, monotonous voice, that, too, is no delivery. The tones, and the gestures, and the looks of the preacher must show that he is saying something which he is determined that I shall take in; this, and only this, is delivery.—*Rev. W. G. Blaikie, D. D.*

The Wedge of Success.

Really it does not make the slightest difference in the world, so far as ultimate success goes, as to where one begins. Success is in the individual, not in the circumstances. It consists solely in the insight, or the instinct, as it sometimes is, of knowing how to put in the entering wedge. If the girl, eager to advance, can simply secure any one round of the ladder on which to stand—a mere foothold—she has then every conceivable opportunity. The rest lies with herself. It is the inner purpose, not the outer conveniences, that control destiny. There are both a visible and invisible side to every undertaking. The girl who is doing her work—any work—faithfully, who has simply conquered standing-ground on the visible and material side may now proceed to build up her success on the invisible--which is the more real side.

Character is an enormous factor in success. The personal impression made by the worker is almost, if not quite, an equal factor with the special gift or aptitude in the final achievement.

A young woman in journalistic work once remarked to me that she did not try to do very good work, as the paper that employed her "didn't pay much." Ah, but one can far better afford to have his work exceed his pay than to have his pay exceed his work. Let one do a week's work worth fifty dollars for ten, and he is on the road to success; let him receive fifty dollars a week for work worth only ten, and he is on the road to failure. Good work cuts its own channel and eventually controls its rate of compensation. Poor work, no matter how well salaried, cannot long sustain itself. One who always gives of his best, whether well paid or ill paid, will get on, for he is entering and driving in his wedge; he is in accord with that divine law expressed by Emerson in the injunction, "Put God and the universe in your debt."—*Lilian Whiting, in The Chautauquan for February.*

Christian Instructor:

Prayer meetings ought to be prayer meetings and not so much talking or singing meetings as they often are. There are so-called prayer meetings where one or two do all the praying, and the rest of the time is taken up with talk and singing. Conference or "praise service" would be a more appropriate name for such meetings. A prayer meeting is a meeting where prayer predominates. It is a meeting where people come to help one another in prayer. It is like a delegation come to the throne to present important petitions for what they want. Undoubtedly united prayer prevails with God more than an individual's prayer, else Christ would not have said: "If two of you shall agree on earth as touching anything ye shall ask, it shall be done." What wonderful answers to united prayer were given in the time of the apostles! But, to have this power, prayers must be made the prayers of all, not merely of the one who leads. Leading in prayer implies following. One speaks the words and expresses the desires, but all should mentally sanction his prayer. A prayerless one at prayer meeting does not add to the power of prayer, but is rather as a dissentient, who offers a silent dissent to what is asked for.

A lamp does not burn very well, and eats its head off in chimneys, unless you use the chimney made for it.
Index tells.
Write Macbeth Pittsburgh Pa

Try Personal Work.

From the Presbyterian Banner:

In every congregation there are souls who have been tarrying at the threshold for a long time. They are moral, thoughtful, and earnest, but not religious. They have not hitherto been moved to consecrate themselves to Christ by the public services of the Church, either ordinary or extraordinary. What remains to be done for them yet? We have an answer in three words: Try personal work. Go to them, after diligent effort to put yourself in working mood, and after assuring yourself that you are in touch with him who alone can "give the increase." Seek a fitting season, and tenderly, prayerfully, anxiously lay before them your sense of their duty and their danger. Seek to get the approval of their judgment and to ally yourself with their conscience. With tact, with delicate consideration in the Spirit of Christ, in earnestness of soul, deal with them as you would want some courageous and faithful man or woman to deal with you in similar straits.

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SAN FRANCISCO, CAL.

REV. W. B. NOBLE, D. D., - - - - - EDITOR

JOHN M. FORSYTH, - - - - - - MANAGER

IS MARY THE "MOTHER OF GOD"?

It is worthy of note that the first authoritative use of the term "Mother of God" (theotokos), as applied to the Virgin Mary, was not for the purpose of glorifying her, but of emphasizing the deity of Christ. The Æcumenical Council of Ephesus, A. D. 431, authorized its use in opposition to the Nestorian heresy, and for the purpose of holding fast to the truth of the unity and divinity of the person of the Redeemer. Nestorius was accused of teaching that the *logos* only inhabited the man Jesus, and that therefore the person born of the Virgin was only a human person. The Council declared that Mary was the mother of God, that is that the person born of her was truly divine. The emphasis of the declaration was on "God," and not on "mother;" and its purpose was not to glorify Mary, but to vindicate the deity of her Son.

In this historical sense we have no hesitation in accepting the phrase, and in repeating after the *Monitor* the syllogism to which it challenges us, and which it believes (and devoutly hopes) will choke us: "Christ is God; Mary is the mother of Christ; therefore Mary is the mother of God."

Nevertheless we, and Protestants generally, decl ne the common use of the phrase "mother of God," for two reasons. First, though legitimate, it is ambiguous. Christ is God, but so also is the Father and the Holy Ghost. The word "God" may mean either of the Persons, or it may mean the triune God, and it is evident that the phrase mother of God needs limitation if it is to be used at all. The New Testament says in one place that the church is redeemed with the blood of God (Acts 20:28). But ordinarily the expression is "blood of Christ." And although Christ was God when he died, we never read of the death of God, but of the "death of Christ." So we feel that it is better to say that Mary was the mother of Christ.

And secondly, that which especially repels all Protestants from the phrase "mother of God," is the illogical and idolatrous worship of the Virgin Mary which the Roman Catholic Church has built up upon the basis of her relation to our Lord. It is a worship which has no sanction in the Scriptures, and is wholly the invention of men. It is dishonoring to Christ, for it takes the crown of deity from His head to put it upon His mother's. Mariolatry is one of the most corrupt and deplorable errors with which the church of Rome has buried out of sight the great mass f saving truth which she holds, and o rendered that truth of none effect. Mary, and not Christ, is the central object of her worship. Her hymns of praise and her prayers are for the most part addressed to Mary. Shrines, churches and festivals are dedicated to the honor of Mary. And even the whole Psalter has been transformed into a book of praise to Mary, and what in the Bible is addressed to God is in the *Psalterium Virginis Mariae* addressed to her. We read for instance "Protect us with thy right hand, O mother of God." "The heavens declare thy glory, O Virgin Mary." "As the hart panteth after the waterbrooks, so panteth my soul for thy love, O holy Virgin."

Surely Protestantism does well to decline the use of any term or phrase which may seem in any way to sanction so gross an idolatry, which exalts any mere creature aboye the Christ whom it adores, or makes a creature the mediator through whom it must come to Him. He has said, not "Come unto Mary," but "Come unto Me, and I will give you rest."

At the same time Protestantism is not lacking in affection and true reverence for the Virgin Mary. She is and always will be "blessed among women." Upon her a higher honor has been conferred than upon any other individual of our human race. The part which she was called to perform in the great mystery of the incarnation, the loving ministry which as a mother she rendered to the Savior of the world, and the deep sorrows she was called to bear when in his death the "sword pierced through her own soul also," have won for her the affection, sympathy and gratitude of every Christian heart. She shall ever hold her place in the hearts of all true disciples of her Son, unless indeed she be driven from it by a reaction against that idolatrous worship which would exalt her above Him.

We are glad to see the face of our friend Mr. John H. Dey on the first page of the *Evangelist*, and we heartily join in the congratulations that are coming up to him from all quarters upon his completion of forty years of service upon the editorial corps of that paper. Our memory goes back to some very pleasant though laborious days and nights of joint labor with him, when it was our privilege to serve as his stenographic reporter of the proceedings of the General Assembly, upon the newspaper of which he was editor, the *General Assembly Journal*. And after the discontinuance of that paper, we for several years reported the proceedings of the successive General Assemblies for the columns of the *Evangelist* (together with the *Presbyterian* and *Interior*). Mr. Dey was a fine man to work for and to work with. We send him our greetings from afar, and earnestly hope that his career of usefulness has yet many years to run.

A writer in the *Christian Register* boasts of his ingenious method of entrapping young men and women for the Unitarian faith. He prints and distributes leaflets containing a list of names of distinguished men, poets, philosophers, etc., who have been Unitarians, and whose example he argues ought to carry much weight. Now, if anything can be proved by lists of names or by the authority of mere "flesh and blood," we can draw up in behalf of evangelical religion a longer and stronger list than his. And if the poison of his method could be accompanied by such antidote, we would not fear its influence. But there is one name missing on his list, without which any array of human authorities must fail to be conclusive. And that is the name which is above every name, the name of Jesus Christ, who said "I and my Father are one," and who answered to Peter's confession of Him as the Son of the living God, "Blessed art thou, Simon-Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

For several weeks past we have prepared for publication budgets of news from eastern churches, only to have them crowded out by that "press of other matter" which regularly occurs just before we go to press. We are determined however that this important part of our duty as a religious newspaper shall not be neglected, and that important news of eastern, as well as Pacific Coast churches shall be regularly set before our readers. We have therefore set apart a page to be always devoted to this subject, and our readers may expect that so far as its space will allow, they will be promptly informed of what is going on in the churches east of the Rockies.

At the same time we wish to ask our correspondents in Pacific Coast churches to be frequent in their notes, but to be *brief*. We can not publish as "Church News," any sermons of the pastor or moral reflections of the correspondent. It is unnecessary to inform us, as more than a dozen writers have recently done, that "Christmas has come and gone," or that "the old year is past, and we have entered upon the new." If our correspondents will be brief much of the expense of blue pencils will be saved the office, and a wider range of news can be given to our readers.

The Christian Endeavor World has published a symposium on the topic "The kind of hearer I want," upon which sixty pastors give their ideas and express their desires. The symposium is very suggestive both to preachers and hearers. We should be glad to give the various descriptions presented of the ideal hearer did space permit. We can only insert that of Rev. Dr. John Hall, which is both compact and comprehensive. The kind of hearer Dr. Hall wishes to have is,

1. "ONE who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of a household, at the family altar.

2. One who is punctually in his

fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.

3. One who has a good Bible in his pew, and who devoutly follows the reading of Scripture, as hearing God speaking to him.

4. One who has his hymn-book, and joins in the singing as earnestly as does the leader of the music.

5. One who follows and in heart joins in the thanksgiving, confession of sins, and in the prayer and intercession.

6. One who bears himself with reverence of manner, suggesting devoutness to those round about him.

7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.

8. One who keeps his eye on the preacher, except when called upon to look up a text quoted and being explained.

9. One who takes the impress to himself, and in his heart looks for God's blessing with it.

10. One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service."

BOARD OF HOME MISSIONS.

The resignation of the Rev. Duncan J. McMillan, D. D., one of the corresponding secretaries of the Presbyterian Board of Home Missions, presented and accepted four weeks before, was made public on Dec. 30. This is the natural outgrowth of the following action taken by the last General Assembly:

"That the Board of Home Missions be directed to so reorganize methods of administration that the executive work shall be placed in the hands of one Secretary, with whatever assistance may be necessary, and that he be accountable to the Board for its faithful and efficient management."

In his letter of resignation Dr. McMillan says:

"The affairs of our Board have been greatly embarrassed for several years under conditions of financial depression, the feverishness of business, the unrest of the popular mind and the tendency to severe criticisms. While I am willing to continue work temporarily, until relieved, my resignation is final."

The Board passed a series of complimentary resolutions and asked Dr. McMillan to remain in office until March 1,

Dr. McMillan has served as corresponding secretary of the Board nearly eight years.

FEBRUARY FOR THE COLLEGE BOARD.

Consider what this means.

Six tenths of the annual income of the Board of Aid for Colleges and Academies are received in February and March, chiefly from February offerings. A slight increase or decrease in each offering—think what it means to the Board.

We venture to ask each church and individual to make a slight increase over last year's offering; and these are the good reasons for the request:

The work is promising. Never before have all institutions sent reports so hopeful—increase of students, increase of interest, and strong spiritual work shown in conversions, character building and faithful study.

Needs are increasing: larger buildings, more teachers, better equipment. Some institutions supply these things to promote demand for them; our conservative Board waits for the demand—but then the supply must come.

The course of the College Board. The defalcation of its late Treasurer, C. M. Charnley, discovered last July, cost the Board's treasury $61,239.06. But every claim upon the Board has been promptly met. More than one-half of the amount embezzled has been replaced in the treasury. No appeals, other than public ones, have been made for aid in replacing the stolen funds; it being thought wise to wait until the Board should receive payment from the American Surety Company on the late Treasurer's bond. This has now been paid. Pledges for one-quarter of the remaining amount to be made up are in hand. A committee of the Board will now try to secure the remaining three-quarters, so that all the missing funds shall be replaced. We do not ask church offerings for this purpose.

The Board has adopted an improved system of guards and checks which seems to make it impossible for a Treasurer to touch the Board's securities, or to appropriate funds without immediate discovery, or in any event to appropriate the tenth part of the amount covered by his bond.

The Board is running with extraordinary economy. Expenses caused by the defalcation—expert examination of accounts, interest on temporary loan, etc., etc.—have been very great; yet, by uniting the offices of Secretary and Treasurer, and by economy in every direction, the expenses of the year will be nearly $1,000 less than were contemplated by the budget adopted in May last, although that was supposed to be the utmost reach of reasonable economy.

The loss of interest from embezzled funds will be about $3,500. When the Board last June voted appropriations to institutions for the school year 1897—8, it counted upon this interest; it must receive so much additional this year, or face the possibility of a deficit.

Do not these points warrant the following suggestions?

1. Will not churches and individuals about to make their offerings increase them over last year's gifts?

2. If this meets the eye of ministers or people belonging to churches which gave nothing to this Board last year—and unhappily two-thirds of our churches gave nothing!—will they not see that the Board receives at least a small offering this year?

HERRICK JOHNSON, Pres.
E. C. RAY, Sec. and Treas.

DEATHS IN THE MINISTRY.

Rev. T. R. Ewing, D. D., died suddenly at Wetheredville, near Baltimore, Md., on Friday night, Jan. 14. He was a son of Alexander and Catharine Eaton Ewing; born in Indiana co., Pa., May 24, 1837; graduated from Washington College, Pa., 1863; and from the Western Theological Seminary, 1868; was pastor of the church of New Alexandria, Pa., 1868–78; principal of Blairsville Female Seminary 1878–90.

For some time previous to his death he had been serving a Southern Presbyterian Church, near Baltimore. He was a good scholar, an excellent preacher, and a courteous Christian gentleman. He leaves a widow and five children.

Rev. S. R. Dennen, D. D., an eminent clergyman of the Presbyterian church, died at Long Beach, January the 18th, at the age of seventy-one. Dr. Dennen closed a long and successful ministry with his two years' pastorate at Long Beach. He had filled charges in the Congregational churches of Watertown and Woburn, Mass., of Providence, R. I., and New Haven, Conn.; and had filled other prominent pulpits throughout the East at different times.

His work at Long Beach was marked from its beginning with unusual success. When he accepted the pastorate of this church its membership list was small and irregular in attendance, and the services were held in a cramped and inconvenient building for which the church was still in debt. During the two years that Dr. Dennen has been its pastor, the membership has doubled and a new and artistic church edifice has been erected which now stands, free from debt, as a monument of his labors and the generous response of the people to them.

His influence has been wide in the community of Long Beach and the surrounding country, and productive of lasting good. His loss is deeply mourned and his memory held in tender reverence. On the day of his funeral the schools and stores of Long Beach were closed and many brother clergymen joined with his own people in the services which marked the close of this long and abundantly useful life.

Dr. Dennen's sermons were earnest and powerful in proclaiming the way of salvation, carrying conviction by their pronounced sincerity and force, brilliant and exceedingly attractive. They were full of the gospel of Jesus Christ and preached with charming simplicity and convincing persuasiveness. His hearers went away delighted and instructed, better men and better women, nerved to a higher life and led to follow it.

THE POWER OF ONE SPEECH.

The recent death of Dr. S. B. Bell recalls his first appearance in the Synod of New York and New Jersey, (New School) in 1859. The meeting was in Stamford Church, of which our brother, Dr. Booth, was then pastor, and there

was introduced on the morning of the second day a representative from the churches of California, who came to plead for men and money to evangelize that young yet "golden" State. Bell's appearance was the sensation of the session and of many a subsequent occasion. Previous to his entering the ministry through the influence and aid of the well remembered Henry Durant, he had served in the Legislature and had "stumped the state" with E. D. Baker, later United States Senator from Oregon and killed at Ball's Bluff at the opening of the Civil war. Of him as an orator, Bell entertained the highest esteem, declaring that before Baker, "Cicero and Demosthenes paled their ineffectual fires!" Bell's oratorical powers were something peculiar to himself and altogether phenomenal. He burst upon the quiet Synod with meteoric suddenness and splendor. A picturesque personality was fully matched by a fluency of diction equally breezy and picturesque. Surprise was succeeded by amazement and then both blended in admiration. The Synod was taken captive and surrendered at discretion. There was first an outbreak of hand clapping, then a thunder of feet on the church floor and last a sort of shout in which Samuel Hanson Cox, then Chancellor of LeRoy University, led, standing with uplifted hand. Bell was triumphant; that speech gave him the doctorate at the hands of Cox, and a pulpit in New York. To the few living who were present on that occasion this reminiscence will be recognized as at once historic and suggestive.—*Evangelist.*

Church News.

CALIFORNIA.

The next stated meeting of the Presbytery of San Francisco will be held in the First Presbyterian church, Tuesday, February 8th, at nine o'clock a. m.

R. W. REYNOLDS, Stated Clerk.

The address of Rev. R. Messenger is changed from Lytton Springs, Cal., to 1740 Mission street, San Francisco.

SAN FRANCISCO.—Franklin St.—A reception was given the other evening by the "Loving Service" circle of King's Daughters, at the home of one of the members. The rooms were tastefully decorated and a pleasant company thronged the parlors. The young ladies of the society in evening dress lent brilliant coloring to the green trimmings of the rooms. An entertaining programme was rendered during the evening. Refreshments were served at a suitable hour to the invited guests and the evening passed swiftly and pleasantly away.

FALL RIVER MILLS.—Friends in the East, as well as all readers, will be interested to know how creditable a Christmas exercise was given by the Indians in the mission here. Twenty-nine parts in the program were taken by the Indians, besides songs and choruses by the entire school. The advancement they have made during the year, and the real excellence of their work, was a very great surprise to those who had not watched the development of this foreign-home mission enterprise. No one knows as does Mrs. Gen. Cadwallader how much it has cost to bring the Indian school to its present intellectual, social and spiritual level. Will our Eastern friends, who have been very kind in the encouragement and material aid they have given the work, please receive the thanks of a large company of surprised and delighted native Americans for a Christmas tree loaded as was never seen by them before.—As to our church, the carpenter work and painting have been finished during the last thirty days and an excellent bell swung from the steeple. At our last communion six were received into the church, of whom four came on profession of faith. The minister has been paid in full, and the workers feel encouraged.

EL MONTECITO.--The Hon.E.B. Hall, devoted elder of this church and constant in helpful service in the Presbytery of Los Angeles, and more recently in the new Presbytery of Santa Barbara, entered into rest January 19th, 1898, at his home in El Montecito. He was in apparent good health until two or three days before he passed away, his last illness being sudden and one which, in his seventy-sixth year, gave little hope of recovery. His release from this life for the glories of the heavenly home in which he steadfastly believed, is a sad bereavement to Mrs. Hall, the devoted sharer of his earnest labors for the Kingdom of Christ, to this church in which he was so long a pillar of strength, and to the Presbytery and Church at large. But in the loosening of the ties of earth, the sorrow of separation is lighted up by the glory of the ever blessed Gospel.

"Be the day never so long,
It ringeth at last unto evensong;"

And that evensong is the chant of the triumph of faith. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The funeral service was held in El Montecitochurch on Friday, the 21st inst., when there were many friends present from Santa Barbara and this valley. Rev. Dr. Carrier and Rev. Mr. Donald took part with the pastor in the service; Rev. Dr. Wendell Prime and Rev. Dr. Stoddard, of the *Observer*, were present. Elder Hall was of the *Observer* family during many years, and an appreciative subscriber of the *Occident.*

SANTA BARBARA PRESBYTERY.--The plan of presbyterial visitation adopted by the Presbytery of Santa Barbara has carried encouragement to the churches visited, many of which are in rural districts. The aim of Presbytery is to promote the pastoral covenant so characteristic of our Form of Government. During the current church year there have been two installations and it is hoped that others will soon follow. Carpenteria parish rejoices in an enlarged church, free from debt, and dedicated to the Lord; and in the pastoral induction at the same time of their loved minister Rev. Wm. Donald. At El Montecito the Manse has been improved and the spirit of a generous congregation is loving and hopeful. At Ballard a new church is being built and the work in Santa Maria is very encouraging. At the Spring meeting of Presbytery, in El Montecito church, it is hoped that there will be a special gathering of the young people of the C. E. Societies for afternoon and evening services.

LIVERMORE.—The following resolutions were adopted by our session:

Whereas, our Heavenly Father has found work in another field for the Rev. John Reid Jr., who has for the past two years and more been the stated supply of the First Presbyterian church of Livermore;

Be It Resolved, by the Session of said church of Livermore that our loss is the gain of the Presbyterian church of Vancouver, B. C., and that it hereby states to all whom it may concern that the utmost harmony prevailed between this Session and its retiring Moderator, Rev. John Reid Jr., until his final departure, that our prayers shall follow him and his family to his new field of labor, that our God may be with him in power there as He was here. And

Be It Further Resolved, that we are under lasting obligations to Mrs. Reid for the faithful and able manner in which she conducted the music of the church, and that in her departure the church loses a faithful and devoted communicant.

Elders F. A. Anthony, Wm. J. Connell, J. M. Doty.

LOS ANGELES.—Occidental College.—The Day of Prayer for Colleges, Thursday, Jan. 27, was observed by means of a special meeting at which many of the friends of the college were present. Rev. Hugh K. Walker delivered a stirring address to the students, exhorting them to have high ideals, but not to be mere dreamers; to follow Christ and cheerfully to allow him to mould their characters and shape their careers. They were urged to stand by the old truths of the Bible, which have been so precious to their forefathers. Mr. Walker also highly recommended the thorough classical and scientific courses as compared with lines of study selected by short-sighted, utilitarian policy. The Scripture was read by Rev. W. S. Young and prayers were offered by Rev. Drs. A. A. Dinsmore, R. K. Campbell and Rev. H. A. Lewis. Dr. Dinsmore stated that the foundation of the new building was finished and that the sills and joists of the first floor were in place. Rev. Dr. Fletcher spoke a few earnest words and after statements by President Wadsworth, the meeting was dismissed by Prof. J. A. Gordon, D. D. All friends are requested to remember the college daily at the throne of grace, that there may be a great outpouring of the Spirit. The Y. M. C. A. prayer meeting held Jan. 28, was the best attended meeting of this college year. The subject was, "What is the Bible to me?"

PALO ALTO.—On the occasion of the quarterly communion, January 9, the accessions to the church numbered seventeen. Since that time, at the different services, others have been received until the number aggregates thirty-five, added within the past three weeks. All except about twelve of these are young people, students in the University. On Thursday evening, February 3, the ladies' circle of the church will give a reception to Rev. and Mrs. Graybill. The young peoples' society of Christian Endeavor have arranged a series of university extension lectures to be given in the church on alternate Monday evenings. The initial lecture was given by David Starr Jordan, Monday evening, January 10. Christian Endeavor day was observed in all departments of the church,—in the morning service, in the meetings of the Intermediate and Junior societies, and the evening service was given up to the young people, at which time a Christian Endeavor day exercise was given. The society recently elected the following officers: pres., Mr. B. G. Higley; vice-pres., Miss Rawdon; cor. sec., Miss Addie Clow; rec. sec., Miss C. E. Burdine; treasurer, Mr. F. C. Matthews.

BOULDER CREEK.—The Week of Prayer was observed by union meetings of the Methodist and Presbyterian churches. A new elder was ordained at the January communion service. The pastor, Rev. Mr. Nugent, preached recently on Foreign Missions and a liberal offering was made by the church. The Christian Endeavor society and Sunday school are in a flourishing condition.

SANTA MONICA.—The ladies of the aid and missionary society of the church were entertained at the Pastor's home on Thursday, the 20th of January. Miss Preston, who has been in the mission work in North Carolina among the mountain people the past three years, gave a most delightful talk about the work and the people. The weekly prayer meetings are growing in interest.

POMONA.—At the last communion nine members were welcomed to the church, seven upon certificate, and two by profession of faith, the latter coming from the Sunday school.

ROSEVILLE.—Our church, in union with the Presbyterian church at Orangevale, sent a large box of Christmas gifts for the little ones of the Presbyterian Orphanage in San Rafael. Our Y. P. S. C. E. has again revived, holding its meetings every Tuesday evening. A very social time was enjoyed recently by the young people, at the home of one of the members of the society.

OREGON.

UNION.—On Christmas Eve a party wended their way to the home of our pastor, the chief object being to give him some *pointers* relative to *timing* his sermons, which was done in a very practical way, by presenting him with a fine gold watch, from the members of his church and congregation. Mrs. Shields was also the recipient of a set of sterling silver spoons from the same source. It is needless to say that it was a very pleasant surprise to them both. Services in our church have been continued every evening since the week of prayer. It has been a season of refreshing and we have been strengthened in our Christian work thereby. Some have expressed a hope in Christ, and many others are thinking deeply.

LA GRANDE.—The Presbyterian Church of this place has been enjoying a wonderful season of refreshing from the hand of the Lord. On the last Sabbath in December our church, enlarged and beautified, was dedicated to the service of the blessed Master. At that time four persons were received into church fellowship upon profession of their faith in Christ. Beginning with the week of prayer special services were held, with wonderful manifestations of the divine presence. Many expressed a desire for a better life. At a special communion held Jan. 23d eleven were received, making fifteen in all and all upon profession; all adults but three. Seven were baptized. On the first Sabbath in January infant baptism was administered to seven. The Eldership was strengthened by the election and ordination of Mr. Frank J. Holme. The Lord has been and is most richly blessing the work here; we give him all the praise. Our pastor, the Rev. R. M. Hayes, and his family were made to know the esteem in which they were held by a purse of forty dollars, a beautiful bookcase and writing desk combined, and other beautiful articles given on Christmas Eve, as a slight token of our love and regard for them.

SALEM.—Friday evening the Men's League gave a social in the main auditorium of the church. One hour was pleasantly passed in a social way after which the company was invited into the lecture rooms where tables had been arranged and plates prepared for accommodation of one hundred and fifty guests, Grace having been pronounced by Rev. H. A. Ketchum, all joined in singing "Praise God from whom all blessings flow," after which the guests did ample justice to the bountiful repast that had been prepared by the members of the League, assisted by the ladies. An attack of la grippe prevented Dr. Ketchum from preaching on Sabbath, January 16th, but he was again in the pulpit on the 23rd much to the delight of the congregation.

FLORENCE—The work in Florence has been more than usually interesting for the last few months. The pastor, Rev. I. G. Knotts, has been making strong appeals in his Sunday evening services, which have been quite effective. At the December communion six new members were received on profession of their faith. We have also sustained a great loss this fall in the removal of three faithful families, among them being two of our best workers and largest contributors. Our Sabbath school is doing excellent work.

MONKLAND.—A series of meetings at Monkland conducted by Rev. Mr. Morrison with the assistance of Rev. Mr. Adams of Cleveland, Washington, closed recently. There were four accessions to the church at Monkland on profession of their faith in Christ. Four others we believe were converted. The members of the church were revived, strengthened and encouraged.

KLAMATH FALLS.—At the communion service, Jan. 9th, seven were received into the church on profession of faith. Five of these were baptized.

MEDFORD.—Four new members came into the church, two by letter and two on profession of faith.

MONTANA.

HAVRE.—This is a railroad town near the junction of the Great Northern and the Montana Central. The church was organized in April, 1893, but owing to frequent removals there are at present only five resident members. Yet there are a few earnest workers who succeed in keeping the work in a prosperous condition. We use a store building for religious services, but own two lots as well as this building. The Rev. John E. Day came here on the 15th and has been encouraged with the largest congregations ever had in the history of the church, and by a noble band of helpers organized for successful work.

EASTERN.

NEW YORK.

Rev. Dr. John Hall, of New York city, some time ago announced to his people his purpose of retiring from the pastorate of the Fifth Avenue church, which he has held for thirty years. The eastern papers have been commenting upon his retirement, but they have reckoned without the congregation. We have waited to hear what the people whom Dr. Hall has served so long would say about parting with their beloved pastor, and we have been gratified to learn through our dailies that the congregation has declined to accept his resignation and that he has announced from his pulpit that he has reconsidered his determination to resign the pastorate and will continue in the service of the church. He says: "In view of the unanimous action of the congregation I have decided to continue, God willing, the work of the pastorate while strength is given from above, and I am prepared to welcome any form of assistance regarded as desirable by the congregation and its officers." We congratulate both pastor and people on this happy issue of the matter.

PENNSYLVANIA.

Rev. James S. Ramsay, D.D., was installed pastor of the Beaver church, Presbytery of Allegheny, on last Monday evening. Rev. William Kinter, of Allegheny, presided. Rev. G. G. Smith, of Allegheny, preached the sermon. The charge to the pastor was delivered by Rev. J. L. Milligan, and Rev. Dr. Matthew B. Riddle, of the Allegheny Theological Seminary, delivered the charge to the people.

(Continued on page 20.)

Contributed Articles.

OUR MINISTERS AND CHURCHES.

BY REV. W. S. HOLT, D. D.

[For THE OCCIDENT.]

In speaking of the question "Have we too many ministers," a recent number of the *Interior* says, "One not familiar with the Minutes of General Assembly would be surprised to know how many of our churches have but one member." This has led me to some study of the Minutes, with the following results.

1st. As to ministers. The Minutes for 1897 report that in 1896 we had 6942 ministers, and in 1897 there were 7129, or a net gain of 187. But there were 313 ordinations in 1897 and 62 ministers came to us from other denominations, while 35 were dismissed to other denominations and 128 died; leaving a gain of 212. How were these 7129 ministers engaged?

It is learned that 363 of them are honorably retired. They have done their work. They are, in the main, old men and are now biding God's time to translate them from the church militant, where they have "fought a good fight," to the church triumphant. There were 587 without charge. Many of them are putting off the day of honorable retirement because they want to work longer. They will be glad to preach, and will preach, as occasion offers, and so hesitate to ask Presbytery to give them the H. R.

Three hundred sixty-three are marked as evangelists. This does not mean that they were ordained *sine titulo*, but that circumstances have kept them out of a field of permanent labor. Some are laid aside temporarily by illness, and object to the W. C. label. Others are looking about. In the meantime they make up one twentieth of our preaching force.

Two hundred forty are engaged in teaching in all grades, from the public school to the chancellorship of a University. They are busy doing this most honorable work of teachers. "He gave some teachers," says Holy Writ.

Fifty-one are Secretaries. Among them are some of the most prominent men in the church. They are called to arduous labors on the Boards, in positions which only ministers seem able to fill to the satisfaction of the church.

In these classes we find the most of our ministers who are not regularly in the pulpit. To these we must add synodical, presbyterial and Sabbath school missionaries at home; foreign missionaries abroad; army, navy and Bethel chaplains, editors, lecturers, superintendents of various sorts, agents, librarians, colporters. These added to the classes mentioned above swell the number to 1800, in round numbers—Presbyterian ministers who are not regularly in charge of pulpits. During the year some will leave the above ranks and next spring will be found at work as supplies or pastors. On the other hand some now in pulpits will join their brethren out of the pulpit. We may safely say then that of the 7129 ministers on the roll of the church, only about 5325 are available to do the regular preaching to our churches.

2nd. As to the churches. In 1896 there were 7573 churches enrolled. In 1897 there were 7631, or a net gain of 58. We organized 162 churches during the year and received three, while we dissolved seventy-one and dismissed one, making a gain, by this computation, of ninety-three churches. Then, when the Assembly met in 1897 this was our condition: we had 7631 churches, showing a net gain of fifty-eight, or ninety-three during the year then closed, with 5325 available ministers for their spiritual oversight, of whom 187, or 212, were gained during the year—that is to say, for a gain of fifty-eight churches, we had a gain of 187 ministers, or more than three times the gain in churches.

But to revert to the statement in the *Interior*. There are some very interesting facts connected with the churches. We have 372 churches with ten members or *less;* the total membership of the 372 being 2479, viz:

17	with	1	member or	17	members
23	"	2	members "	46	"
26	"	3	"	78	"
31	"	4	" "	124	"
38	"	5	" "	190	"
32	"	6	" "	192	"
34	"	7	" "	238	"
36	"	8	" "	288	"
53	"	9	" "	477	"
83	"	10	" "	830	"
				2480	

The Synods with churches having but one member are: California seven; Colorado two; Illinois two; New York two; Pennsylvania four.

Three of the churches in Synod of Pennsylvania are on the foreign field. In one of these cases it is a question if an individual is not referred to and not a church, as there is no name in the column for churches. Another case in the same Synod must be an error. For the church Sylvania, is reported as having three elders, two additions on examination, 57 additions by certificate, while the *whole number* is reported as being one. See page 643, Minutes of 1897.

On examining the columns in the Minutes which show the work of these churches in dollars, the following figures are found. 223 of these churches made no offering to the benevolent work of our church.

92	of them gave to	Home Missions	$ 223
40	" " "	Foreign "	195
15	" " "	Education	48
31	" " "	S. S. Work	108
24	" " "	Church Erection	78
19	" " "	Relief Fund	39
23	" " "	Freshmen	181
14	" " "	Aid for Colleges	114
111	" " "	Cong. use	11618

One hundred forty-nine of the churches made an offering to some department of church work.

The questions involved concerning the number of ministers and the maintenance of small churches belong to the presbyteries. They are perfectly competent to meet them. But in reference to the supply of ministers, the writer is firmly convinced that in the desire to secure only the best men for our ministry, ample room must be left for the work of the Holy Spirit, who in apostolic times called not many mighty, but "things that are not, to put to naught the things that are." Within this limit Presbytery cannot exercise too great care in receiving students for the ministry, nor can the sessions which introduce and recommend candidates to the Presbyteries.

THE PHILOSOPHY OF SUFFERING.

Synopsis of a Sermon by Rev. A. I. Goodfriend, White Sulphur Springs, Mont.

[For THE OCCIDENT.]

"And Job spake and said, Let the day perish wherein I was born."

The words of my text are but a chance utterance, a random thought of a sad experience. Let us not criticise Job for this hasty outburst of aggregate suffering. It was caused by the sharp puncture of pain and distress. It was something like a desire of James Otis, "that he might die by lightning."

Deep down in his heart Job believed in an overruling Providence, in an almighty goodness in sorrow as well as in joy, in life and in death. He saw the then great secret of philosophy, that suffering was not punitive but disciplinary, that adversity was not chastisement but frequently profitable. Heinrich Heine says, "Only the man who has known bodily sufferings is truly a man." Cicero said of Regulus, when

he went back to Carthage to suffer, "To us hearing of it, it is sad; to him suffering it, it was a joy, it was a pleasure." And the Apostle tells us "the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us."

Suffering is not a calamity; it is to him who understands God, a blessing. It is the refining fire in the heavenly process. Its purpose is to develop us in Christian fortitude, heavenly sanctity, spiritual strength and nobleness. As it is impossible for the gold to be purified without the fire, for the marble to be fashioned into beautiful statue without the chisel, for the diamond to be polished without the emery wheel, so it is impossible for a human soul to be trained to virtue and to immortal victory without the necessary polish and discipline. Even Christ could not have become a Messiah without suffering. It is suffering love that "Christ and him crucified" stands for.

The glory of Job's character is revealed in his sufferings even more than in his joy. Suffering put him to a test, which makes his life the heroic example shining through the ages as a man of God. And has not the church of God advanced by the sufferings of her saints? High, heroic hearts. We have seen them triumph at the altar of holy martyrdom, their prayers ascending like the holy incense heavenward: "Father, forgive them, because they know not what they do."

The higher the culture of the soul the more polishing and discipline will it take to reach it. It takes suffering to develop a grand manhood, a grand womanhood. "Whom God loveth He chasteneth." The path to glory leads not to the grave, but to hardship and trial and heroic endurance and self-denial.

And now let us look at this truth from a different standpoint. In the kingdom of nature there is a healing for every pain, a remedy for every disease. The poison and the antidote are side by side. Nature is remedial. The universe was created for the good of man. The sun is to give him needed light, the clouds to bring the showers of rain, the storms to purify the atmosphere, the ocean to minister out of its abundant fulness the supply of moisture to the earth. The whole plan of the natural world shows design, purpose, a laboratory where all things work together for the good of humanity. It shows God to be a helping God. Everything in this world conspires to develop man to his best.

Is this true? Do we know God thus in his works? Does this boundless volume of creation teach me the wonderful wisdom of God, and not the love and mercy of God? Is it possible that the soul can see a God revealing himself through all life, all nature, as a helping God, and not see him in the realm of the spiritual and supernatural? God's outward gifts are but mere shadows and symbols by contrast, of the real and supreme. Has God stored the universe to aid man in material things and has he neglected to provide for his spiritual needs, for which the material exists?

Suffering may not be sweet-tasting medicine to most of us. But it is a medicine nevertheless. Paul prays, "That I may know him and the fellowship of his sufferings." The Savior said "My soul is exceeding sorrowful even unto death; O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt."

And yet it is important for us to bear in mind that there was an element of joy in Christ's sufferings, as there must be in every Christian's. He saw the travail of His soul. He saw the triumphant Church. He saw the joy that was set before Him. With this confidence in God, we can be cheerful, we can be happy, for beyond the clouds the sun shines. Life is not keyed to the plan of an earthly El Dorado, not to the prizes of the millionaire, not the crown of worldly fame; it is keyed to God's great purposes to bring us to His knowledge and holiness, by the cross of suffering as well as by the joy of everlasting life. The blood red crimson on the foliage displays the glory of its creator as much as the pure white lily.

What a Christian receives from God is not an escape from suffering, self-denial and martyrdom, but knowledge, allurement, victory. John saw a host in heaven, and he asked. "Whence came they?" "They are they which came out of great tribulation, and have washed their robes in the blood of the Lamb."

The man or woman who would be cultivated in the true sense of the word, who would be in the higher sphere what our best orchards are in the lower, must first of all select an ideal as we select our trees in the nursery. He must plant in his mind and heart—plant it as an object of violition and affection—plant it to be cultivated by doing all that will promote its growth and by sacrificing everything that will hurt or hinder it. And then he must work and wait patiently for the fruit. The best things mature slowly.—*The Interior.*

TRUTHFULNESS IN SCHOOL AND COLLEGE LIFE.

BY REV. ANSELM B. BROWN, A. M.

[For THE OCCIDENT.]

Truthfulness is a precious jewel which people of every generation have highly prized. The ancient Persians, according to the record in the first book of Herodotus, instructed their sons from five years to twenty in three things only,—to ride well, to shoot well, and to tell the truth. To tell a lie was considered by the Persians the greatest disgrace.

But however well they secceeded in teaching their sons to ride well and to use the bow, no one will claim they succeeded in implanting the principles of truthfulness in the hearts of their children. The history of that people, in modern, as well as ancient times, is a sad commentary upon the deceitfulness and desperate wickedness of the heart of man. The great Tempter, the father of lies, in a multitude of ways is ever and everywhere at work in this world; his name is legion. In some way or other Satan would, if possible, keep every one away from the truth, and even beguile those who have accepted Christ, to yield to falsehood and so weaken them for more deadly attacks.

Now while it is my desire to say something to help those seeking an education to make, during the year entered upon, a clear record for truthfulness which the world cannot gainsay, I would not imply that pupils and students are considered as in special danger above the multitude of youth not having the advantages of school or college life. For this world is itself a training school for evil. The chicanery, the tricks of trade, the misrepresentation of the value of goods, the reduced prices cut down to less than the cost of manufacturing, as marked in shop windows,—and worse than this, the instructions often given to salesmen compelling them to retail falsehoods every time they speak of the value of goods—these evils prevail all over our country and but very little of such practice comes to light compared to what is screened from the public. But there are many good reasons to believe that multitudes of youth amidst these temptations will remember their Creator and seek the guidance and help of Christ. In fact here is their only safety. Pupils in school and students in college have most decidedly the vantage ground above other young people. The surroundings are more helpful and the noble examples of associates are inspir-

ing to lead an honorable life, to be truthful in all things.

Yet for some reason or other hard to explain, there exists in schools and colleges a very low standard as to truthfulness. It is seen in many phases and especially in the relations between those who are taught and the instructors. Pupils claim great privileges on the score that in school life their responsibilities cease with themselves. The way they do things is a mere matter of their own concern. What a boy may say of what he regards the trivial matter of presenting an excuse, or of what he may think in justifying his conduct and methods of study, is something which belongs to himself alone, and it is of little account if he acts upon the recognized standard as to truthfulness. Especially when others are ready to say, "That is right," and so laughingly support his means to justify an end, he is led on to beguile himself and to tinge his soul deeper in sin.

There is an evil principle at work here, far deeper than carelessness or forgetfulness. It is not something superficial, working inward, but an evil in the core of the moral life–that weakens and corrupts the whole; and no one can regard deviation from truth in the slightest degree, as trivial and especially so when viewed in the light of God's word. It is a foundation principle of evil that will widen and deepen in years and will even pervert education so that it may become a most dangerous thing rather than a blessing to social and civil life. Its destructive work will in time demolish all the upbuilding the best education can give. God abominates falsehood of every kind and in every circumstance of life. It is the very opposite of the teachings of Christ, who is the way, the truth and the life. All pretension to be other than what one really is, every effort to gain undue influence over associates, every act of unfairness in recreations, every attempt to gain a high standard in scholarship by dishonorable means, every excuse, not absolutely necessary or strictly true, all these low practices are not only contrary to one's deepest convictions of truthfulness, but are utterly at variance with divine truth.

While recognizing these high obligations some may be tempted to bolster themselves up on the flimsy standard of truth, because others will go on advancing and gaining credit by unfair means, while they will lose ground just because of their loyalty to truth and honor. They may go farther to justify themselves by saying these things are all understood by the instructors, that excuses are but a mere form to be complied with and are indirectly acknowledged by the long lessons given and the examinations required. Just as in the outside world, untruthfulness and deception are often recognized by unprincipled men on both sides as the way of doing business, so in some such shabby reasoning there is the temptation in school life to try to stamp honor upon dishonor, because the practice is understood all around. There is no honor to it, and in every practice of the kind a person sells his soul to dishonor. Amidst such temptations the student is at a crisis in life where it may cost him a good deal to buy the truth. It may cut badly. There is nothing that hurts in this world so much as the truth, nor anything that a guilty man fears more. But on the other hand there is nothing that brings a greater reward than the truth, for the truth will cut in the right place. Then let every sacrifice be made to secure it. If it leads down hill it leads to sure preparation to go up. The honorable student finds that new forces are ever coming into play in his favor; he is more determined in his purposes, and never cringing to evil customs he gains respect and honor and friendship from sources least expected, and steadily gains in his course toward the goal he has in view.

MEEKNESS AND ITS OPPOSITE.

BY BEATRICE A. R. STOCKER.

(For THE OCCIDENT.)

In the week of prayer just past I was not a little surprised to find that our first meeting resolved itself into a study of one word—*humility*. What is it? What is it not? Could we afford to spend a whole evening of that week on the study of one word? What if that word has stayed with us like a barbed seed, working its way in day by day? What if the fire of God has gone through us to burn up the spurious humility—half cowardice, half humbug, as our leader told us—that is the devil's darling hindrance to our activity in the Lord's work, leaving us free to take up our burden manfully and go ahead!

Today in studying the Beatitudes for Sunday's Bible class, I am arrested by the word *meek*, and tempted to spend the whole hour on that. Meekness--patient continuance in well doing; "perseverance with a touch of obstinacy," a changeless purpose—the quality that inherits the earth.

"The man Moses was very meek, above all the men that were upon the face of the earth." He had a noble purpose rooted in his soul. You remember the time he spied an Egyptian smiting a Hebrew, how he hit straight out from the shoulder and felled him, that the bully never rose up any more. You remember his knight errantry to the seven princesses of Midian who were annoyed by the rude shepherds? how Moses stood up single handed and drove the men away and helped those girls by watering all their sheep, nor looked for any acknowledgement. He had come to deliver his people forty years too soon. Well, he could wait. Deep down in his heart the purpose dwelt till God's time came. There was a day when the people whom he led out corrupted themselves so that the Lord would destroy them and make of this Moses a great nation in their stead. Was Moses dazzled by such an offer? Nay he would sooner die. Moses could burn with great indignation; but his indignation was for the Lord, was for the right, was never personal. "Enviest thou for my sake?" he said to Joshua (we can see his bland smile), when others were prophesying in the camp.

There was meekness in the woman of Canaan who knelt to Jesus for her daughter, though he classed her with the dogs. Not so with Naaman, when on being told to wash in Jordan he turned and went away in a rage. Gentle answers come from the meek where profanity breaks from the haughty and irascible. It is meekness in the Chinaman and the Dago that they do not despise small savings and small gains. Against this set the gambling spirit and haste to be rich that brings the crisis and the crash. The man who loses his temper with an animal or an inanimate object, and jerks and strikes and tears, instead of reasonably straightening out what is wrong, is not the one to inherit the earth. Loss, waste, destruction are his reward. If we begin an undertaking with a good deal of eagerness, and presently quit in disgust because something has rubbed us the wrong way, we are not meek. This spirit has no chance against the patient plodding which, by the way, seems quite characteristic of Israel as we know him. The woman who will throw away her soul to spite her neighbor; who, because the church people do not show her enough consideration, abandons her religion, has not meekness enough to gain this world or the next.

It is safe to go to the poets for the meaning of a word: you remember how the village maiden married to the Lord of Burleigh "shaped her heart with woman's meekness to all duties of her rank." Again, in *Evangeline*, the closing scene would not be complete without that key word. Toward her affianced lover, changeless faithfulness, unencouraged through a life time of weary wandering. Toward her God, loving submission and thankfulness.

"All was ended now, the hope, and the fear and the sorrow,
All the aching of heart, the restless, unsatisfied longing,
All the dull, deep pain, and constant anguish of patience!
And as she pressed once more the lifeless head to her bosom,
Meekly she bowed her own, and murmured 'Father, I thank thee!'"

Occident Sunday School.

LESSON VII. February 13, 1898.

The Call of Matthew.—Matt. 9:9-17.

PROF. JOHN H. KERR, D. D.
(San Francisco Theological Seminary.)

Golden Text:—"Follow me." Matt.9:9.

INTRODUCTION.

Time, about April 28 A. D. Place, Capernaum.

Parallel passages, Mark 2:13-22; Luke 5:27-39.

Mention has already been made of the fact that Matthew pays comparatively little attention to the chronological order of the events he records. The present lesson deals with the call of Matthew. This event took place some weeks before the delivery of the Sermon on the Mount, from which the last three lessons have been taken. The purpose he had in view in composing his biographical memoir of Christ did not call for the arrangement of the events in the exact order in which they occurred in time. We accordingly find him grouping together sayings and events, without any special regard for the time when they were spoken or occurred.

We have already noted the fact that Jesus made Capernaum the center of His operations in Galilee. Capernaum was an important city. A detachment of Roman soldiers was stationed in it. It was also a place where duties on commerce were imposed and collected,—the custom house was located there.

THE LESSON.

1. The Call of Matthew (vs. 9). Our Lord had returned again to Capernaum for a second sojourn (Mark 2:1), after His first circuit around the villages of Galilee. It is evident that Jesus spent a great deal of time along the shore of the lake, for it was a convenient and easy place for the multitudes to collect. One day as He passed along the highway, having been on the sea shore (Mk. 2:13) he came to the custom house. The one in charge was named Matthew. For reasons known only to Himself He extended to this publican the same call He had extended to Peter and John and their brothers. The position this man held was one peculiarly obnoxious to the Pharisaic element among the Jews. Men of this class were called "publicans." As a rule they were a bad class. They as a class were open evidences of the nation's subjection to the Roman Empire and hence were hated by all Jews.

Why should Jesus select as one of His attendant disciples and later as one of the twelve apostles, a man from this class? In the first place Matthew was necessarily a man of wide acquaintance with men. His contact with men must have been extensive. Then further, our Saviour had just before this had a conflict with the Pharisaic element (9:2-8). His ruthless riding over the prejudices of this self-righteous sect must have had a purpose in view. Andrews says that this selection "implies that already the Lord was turning away from the legally righteous, the Pharisees, because His words found so little entrance into their hearts, and was turning to those who, though despised as publicans and sinners, were nevertheless ready to receive the truth. Unable to draw the priests into His service, He calls fishermen; and what He cannot accomplish because of the unbelief of Pharisees, He will do through the faith of publicans."

Matthew must have come in contact with Jesus before this time and there must have been some acquaintance between them. Such a call as this could not have been given to one who had not yet accepted Jesus' teaching. And when it came—a call which summoned him to leave his work and follow the Saviour closely—the response was instant and unconditional.

It should be noted that Mark and Luke both call this man Levi. The explanation doubtless is that Levi was his Jewish name; Matthew or Matthaeus his Christian, i. e., the name by which he became known. It is interesting to note also that Matthew when he gives the list of the Twelve Apostles names himself as Matthew the publican (Mt. 10:3).

2. Matthew's Feast (10-13). A close comparison of the accounts of Matthew, Mark and Luke makes it evident that this feast of Matthew did not follow immediately after his call, as the narrative at first sight seems to imply. The three evangelists naturally bring together all the personal reference to Matthew. "But from Matt. 9:18 it appears that, while our Lord was reclining and discoursing at this feast, Jairus comes to beseech Him to visit his daughter. Now this transaction according to Mark and Luke did not happen until just after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that, too, the more certainly, because the Twelve appear to have also been present at it; see Matt. 9:10; Mk. 2:15."

This feast accordingly took place several weeks, if not months, after the call of Matthew. It was during His fifth sojourn in Capernaum that Matthew gave this feast at which Jesus and His disciples and a large number of publicans and sinners were present. Our Lord's ministry was growing in power among the masses, though the rulers had become more intense in their opposition to Him. It is not improbable that this feast caused an extensive gathering of those with whom Matthew had formerly been associated. May it not have been a formal beginning of work among the classes with whom the self-righteous Pharisees refused to come in contact.

Of course the Pharisees immediately took exception to Jesus' intercourse with such people. To eat with them was simply to ride ruthlessly over Pharisaic prejudice. It is possibly with the desire to alienate His disciples from Him that the Pharisees spoke as they did. The Saviour's answer to their objection, which must have come immediately to His ears, was partly ironical and partly admonitory. Jesus affirmed that His mission was to seek the repentance of sinners. What can ever be done for a person who is not conscious of having a need of service! A supercilious self-righteousness is the most effectual barrier to the operations of Christ's power.

3. The Question Concerning Fasting. (14-17). Jesus seems not to have fasted at all. John the Baptist's disciples did so often. Why the contrast between them and Jesus' disciples? The questioners could not understand the difference. In His answer Jesus defended His disciples by a most apt illustration drawn from wedding ceremonies. The friends of the bridegroom must necessarily be joyful in his presence—fasting and attendant mourning would be incongruous.

But further a principle was involved. It would be foolish, said the Saviour, to attempt to mend a rent in an old garment with a patch of a raw piece of cloth. When the new piece would become wet it would shrink and the result would be that it would tear itself away from the old cloth. Thus the rent would be greater than before. The teaching of the illustration is certainly that the old ways and the new could not be successfully mixed. Things that would be congruous and harmonious under Judaism would be the opposite under Christianity. The old was good and it served its purpose. The new has its uses as well. But the two cannot be combined—Judaism and Christianity. The second illustration from the wine-bottles has the same moral.

The whole lesson teaches an earnest, aggressive work for the fallen and needy, and also the need of consistent and harmonious conduct on the part of those who would be His disciples.

The Occidental Board

OF FOREIGN MISSIONS,

920 SACRAMENTO ST., SAN FRANCISCO

Interdenominational Meeting.

MRS. P. D. BROWNE IN CHAIR.

Thursday, Jan. 13.--Devotional exercises led by Mrs. I. N. Condit, who read effectively and with pertinent remarks the story of the construction of the tabernacle, "gold and silver and brass" being asked of each according to his means. Prayer was offered by Rev. Mr. Liddell.

Rev. Cameron Johnson and his wife, missionaries returning to Japan, were present and Mr. Johnson was called upon to speak. He told of his experiences in temperance work in islands near Japan. He was the first missionary to remain there any length of time. The people are Eurasians, descendants of European sailors and native women. They speak the English language entirely and are notorious as drunkards and gamblers. Mr. Johnson induced them to form a temperance society which was entirely successful in numbers and permanence. Interesting incidents were told of the men's refusing the most tempting offers of "refreshment" from sea captains and others, and of the reflex influence of this good work.

Earnest prayers were offered for the increase of interest in missions and then Miss M. L. Berry took charge of the remainder of the meeting. She began with telling of the growing interest in foreign mission work among the young people of the Christian Endeavor Society; of the two new C. E. Leagues. "the Tenth Legion," and the "Comrades of the Quiet Hour," the one pledging a tenth of their income, the other devoting fifteen minutes a day to prayer and Bible reading. Both of these pledges are directly in the line of Christian effort for the salvation of men. Miss Berry called on three young ladies to speak for a moment upon three topics, and thus bring them before the audience for discussion. Miss Boyce presented the question "How can we secure and train missionaries." She said the Lord used human agencies for His work in this world. He needs *you*. Begin yourself. If each one does his part the Lord will do His. Organize a missionary society even with two or three members. Give each one something to do. Miss Berry suggested that care should be used to have the best possible *place* and *time* for meetings. Try a *novel* program. In her own church the next missionary meeting is to be in honor of a missionary's birthday, and as she is in India, costumes and service of refreshments are to be in India's style.

Miss Reynolds was then called upon to speak on the value of missionary literature. She emphasized the power of such books as Dr. Paton's life and that of Dr. Nevius, of the missionary magazines, of leaflets made attractive by pictures and decorations, and above all of the Bible as a repertoire of missionary biography and history. Mr. Hillard of Berkeley told how the reading of ten missionary books in their church library had proved of wonderful interest to himself and his wife. Miss Berry recommended strongly "In the Far East," by Miss Guinness. Rev. Mr. Johnson recommended the story of the "China Inland Mission," as of enthralling interest, also "The Girl of Japan," the "Girl of China," etc., four books published by Revell. Miss Berry spoke of the importance of good missionary books in the Sunday school library. No book should be placed in the library till read by a capable committee.

Miss Fish was called upon to speak of the training of missionary workers. She spoke of training schools where the Bible is studied with a view to teaching it and where practical work is given to pupils among the poor and wretched of our own cities. The training schools of Boston, New York, Chicago, and our own under Miss Berry's care, were described. Prayer is the great agency for calling out workers. "Pray ye therefore the Lord of the harvest that He will send laborers into the harvest." Mrs. P. D. Browne told of an interesting, cultivated young lady whom she knew, who is ready to leave a home of luxury and go as a foreign missionary—if the Board can only accept her. Mrs. Browne felt sure that the way will be opened.

Among the many valuable suggestions of the afternoon meeting were those of Mrs. Jewett, President of the Pacific Board. It would be well if we in our anxiliaries were to carry out the idea. Mrs. Jewett said they remembered their missionaries' birthdays. The church sending out the missionary holds a social on the afternoon or evening of the birthday. Thus a link is kept bright between the home and foreign land. We would suggest, as growing out of this idea, that a brief sketch of the life of our missionaries should be given by one present, the field of labor by another, etc. Let us learn from this interdenominational meeting to honor our missionaries' birthdays that they may ever know that on that home day they are remembered.

The meeting closed with fervent prayer by Rev. Dr. Morgan of London, Mr. Hillard of Berkeley and others.—*Mrs. Mary H. Field.*

Woman's North Pacific

PRESBYTERIAN BOARD OF MISSIONS

PORTLAND. OREGON.

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MEETINGS.—At the First Presbyterian Church, corner Twelfth and Alder streets—monthly, third Tuesday of each month at 2:00 P. M. Invitation extended to all; Executive Committee, first Tuesday of each month at 10 A.M, Missionaries are especially welcome at all meetings; those en route via Portland are urged to notify the Board by addressing Mrs. W. S. Holt, 209 Second St.

Chinese Women's and Girls' Home, 350 Fourteenth St. Visitors always welcome.

* All communications intended for this column should be sent to Mrs. E. W. Allen, 469 6th street, Portland. Oregon.

Our most helpful Bible lesson, presented at the January meeting by Mrs. Wm. Wadhams, was a lesson on prayer of which we cannot be too often reminded since our Savior has said, "Without me ye can do nothing." Great as is the privilege of prayer and the need of it how often, alas, does it form a less prominent part of our daily lives than it should!

Our missionary in Korea, Miss Ellen Strong, writes from Seoul, Dec. 11th as follows:

"We had a surprise the other day when Dr. Alice Fish telegraphed from Chemulpo that she would be up the next day. We did not think she was going to be able to come yet awhile. Four of us went down to the river to meet her taking a chair for her. We took a little san-pan (boat) and went out to the steamer to greet her. Where she will go later, I do not know but it is good that she is here now and getting ready for future work.

"I hung up my flag this afternoon and have just dismissed a class of nine little boys. It is only the second time I have had them and we did have such a nice time. I tried to teach them a song —and they think it great fun to sing with the organ—then I read or rather talked to them the first chapter of "Peep of Day," which they seemed to enjoy. We had a very short prayer, sung again, tried to learn two short catechism questions and had a little calisthenic exercise which was great fun to them. Then I gave each a mark on a kind of attendance card and let them go. When they have six marks they are to have a pretty picture. I am going to try to get the girls the first of next week by hanging up a red flag, explaining to the women to-morrow night at their meeting. My services over here

have been very pleasant, but I do not think I have much of a hold yet. I hope to have a church service here soon, if possible, for both men and women."

New leaflets are continually being added to the supply in the depository.

Extracts from the report of Julian Hawthorne, *The Cosmopolitan's* special Commissioner to India, have recently been published in a leaflet under the head of "*Missionaries in India.*" The entire articles on the famine in India were published in the August and September numbers of *The Cosmopolitan.* In these extracts may be found a discriminating tribute to the worth and sincerity of our missionaries and a beautiful picture of a missionary home. Price 2 cents. Order from Mrs. M. R. Andrews. West Park and Main streets, Portland, Oregon.

From the same address may be secured another leaflet called "*A Trip Around the World.*" This trip was taken by two children accompanied by a lady representing Christian Love. Starting from San Francisco they visit the countries of Asia, Africa, South America and North America, in regular order from Japan to Mexico. Each country is represented by a group of children, in costume, corresponding in number to the number of stations in that country some of whom speak of the work in the station which they represent. Those using this exercise can ascertain how many mission stations there are in each country by referring to their *Year Book* or to the Assembly's Report of the Board of Foreign Missions, which is doubtless in the hands of their pastor. Copies of this exercise, 5 cents each; 50 cents per dozen.

Mrs. Andrews also desires to call the attention of those who are striving to interest the children to the following leaflets which are of special interest to them.

A Missionary Potato	$0.01
A Mite-box Exercise	.01
Blue Banner Drill	.01
Cripple Tom	.01
Fishers of Boys	.02
How Our Mission Band Learned to Pray	.02
Lassie Nell	.01
Model Band Meeting (Laos.)	.02
Ruths Missionary Club	.02
Seedsowing	.01
The Coral Workers	.01
Young Hands on the Ropes	.03

Not the least of the lessons taught us by the birth of Christ is not to despise the humblest or be hopeless of the most depraved of that species so honored by Deity that he came and took its form and assumed its nature with all its imperfections.

Home Missions.

CALIFORNIA OFFICERS:

Mrs. Willis T. Perkins, Pres., 614 Sutter street, S. F.
Miss Mabel Bigelow, Cor. Sec., 3014 Buchanan street, S. F.
Mrs. J. P. Prutzman, Rec. Sec., 1532 Grove st., S. F.
Miss Grace De Fremery, Y. P. Sec., , Box 64, Oakland.
Mrs. R. S. Forsyth, Sec. Freedmen, Stat. D. Los Angeles,
Mrs E. H. Jenks, Box Sec., 1419 Post St. S. F.
Mrs. F. S. Page, Sec Lit., 120 11th, St. Oakland.
Miss M. E. Chase, Treas. Conting't Fund, Box 394, Los Angeles.
Miss Clara Pierce, Editorial Sec., San Anselmo.
For all H. M. Literature apply to Mrs. F. S. Page 120 11th, St., Oakland
Articles designed for this column should be sent to Miss Clara Pierce, San Anselmo.

Articles for publication should be plainly written, name especially so, on one side of the sheet, and should reach the office at least ten days prior to date of issue. News items should be received not later than Monday morning.

The regular quarterly meeting of the Synodical Society of Home Missions was held at 920 Sacramento Street on Saturday, January 8. Making this last meeting of the year our view point, we stood as if on an eminence looking back over the way we had come. In the review our leader pointed out many things for our encouragement. There were evidences that a strong, loving Father had led us all the way. Turning our faces futureward, we beheld broad fields yet untilled, upon which we may enter with hopeful courage—strong in the faith that the same Hand will still lead.

Reports from the various Presbyterials show that officers of these Societies are working wisely and unremittingly. The Young People under the leadership of the new Secretary are soon to put out the second issue of their little paper. Two vacancies in the Synodical ranks were reported. Mrs. Forsyth, Secretary of Freedmen, resigns because of ill health; this place is not yet filled. The other vacancy is but temporary, Mrs. Chester Smith, Secretary of Literature, being absent for a time among friends in the east. We wish the one a "Godspeed," and to the other tender our sympathy in her illness and our sincere regrets that she finds it necessary to sever her connection with us. Mrs. F. S. Page, 120 11th Street, Oakland, will act as Secretary of Literature during Mrs. Smith's absence. Greetings from the North Pacific Board were none the less welcome because so long *en route* that they failed to reach us in time for the annual meeting.

The business routine having been disposed of, a delightful programme was spread before us. Would that many more might have partaken of the feast! The theme was "Our work for the last three months, January, February and March." Each topic was put in the form of a question. The first question, "How can we meet our pledges, if we find that we are falling short?" was answered by Mrs. R. B. Goddard, President of the San Francisco Presbyterial. Above and beyond everything else must be a firm reliance upon God. He who has so wonderfully opened up the work for us and led us on through the years, will surely put the means in our way for doing the work, if we are in earnest and move forward.

"How can we add to our membership in Auxiliaries?" The hint was thrown out that some valuable lessons might be learned from the world's way of doing things. Club leaders spare neither time nor thought nor pocket in making their meetings interesting; no less should Auxiliary leaders ---interest begets interest.

"How can we best bring our literature before the members of auxiliaries?" A vexing question indeed, and it will be so till our good secretaries wake up to the importance of their office and the presidents realize that ignorance is the bane of all missionary effort and will co-operate with the secretaries of literature.

"How can we help our Young People's Societies?" By way of encouragement, by taking suitable literature, and by upholding in every way the Secretary in her arduous task. Much is looked for from the Roll of Honor now being urged upon all C. E. Societies.

"What benefits may be derived from OCCIDENT Column?" The plan for filling the column was outlined: one issue monthly for material helpful in the missionary meetings, another for the Young People, and two weeks remaining for letters from missionaries, news from the auxiliaries, or contributed articles on topics of special interest. Miss Pierce urges the co operation of all interested, and especially that auxiliaries report methods that may be helpful to other societies.

We wish all our missionary women might have heard Mrs. F. H. Robinson as she took us with her to the house of a friend where the annual Praise Meeting was held and showed us fifty interested women and their use of the "Blessing Bags."

Another question referring to advance work was treated by our president, Mrs. Perkins, but her paper----too valuable and suggestive to be given merely in outline----will be reserved for another time. General discussion followed, and the silent prayer went up that the last three months of the year might in every way be the best our auxiliaries.

Mrs. J. P. Prutzman, Rec. Sec.

There is one way to complete manhood, and that is fellowship with Jesus Christ.

Family Circle.

"THEY SAY."

BY T. A. R.

(For THE OCCIDENT.)

"They say"—Oh yes, I've heard, I know
How gossip travels to and fro,
And grows apace from day to day,
By adding more to what "they say;"
Regarding neither high nor low,
Nor rich nor poor, nor friend nor foe.

They say"—Yes, surely some have known
Of awful strife and discord sown,
By what an evil tongue has said
Against the living or the dead;
And oft that discord never ends,
Among the former best of friends.

"They say"—But who can know the fears,
The blasted hopes, the bitter tears,
The fearful agonies of soul,
Or count the names upon the roll,
That may be traced, in this our day,
In every land, to what "they say"?

"They say"—Ah! well, suppose they do;
But can they prove the story true?
Suspicion may arise for naught,
So malice, envy, viciuos thought:
Why place yourself among the "they,"
Who whisper what they dare not say?

"They say"—But why the tale repeat,
Or pass it on to those you meet?
No good can possibly accrue
From telling what may be untrue;
And is it not a noble plan
To speak of all the best you can?

"They say"—Well, if it should be so,
Why need you tell the tale of woe?
Will it the bitter wrong redress,
Or make one pang of sorrow less?
Will it the erring one restore,
Henceforth to "go and sin no more"?

"They say"—Oh! pause and look within;
See how your heart inclines to sin;
Has every word and act and thought
Of all your life been what it ought?
Take heed, lest in an evil hour,
You fall beneath the tempter's power.

"They say"—But why not cease from strife—
From every sin of earthly life?
And surely it is worth your while,
To keep your lips from speaking guile;
To help the weak e'en in their fall;
To speak of good or not at all.

Father-Love.

We talk much about mother-love, and rightly, too; but this should not be done in a way to ignore father-love. The following story, told in a contemporary, shows how one little girl regarded this matter:

A young rector was in charge of a large church in the West-End of London. After coming to the church his wife died, leaving a motherless child. The people hoped that some aunt, or sister, or niece would come to look after the child, but none such appeared.

Gradually it came to be known in the parish that their scholarly and eloquent rector was as much at home amid the mysteries of the nursery, the warming of a child's mug of milk, the arranging of the little dresses, the washing of "baby's" face, and the nice combing of a child's hair, as he was familiar with the mazes of theology and the changing phases of Biblical questions.

Four years slipped by, and one Easter Sunday, when the church was adorned with wreaths and lilies of sweetest perfume, the child was placed as usual in the corner of a front pew, and the service went on until the sermon began.

This was on the mother of Christ: her agony of heart at the Cross; her wonder at the news of the resurrection; and from this he turned to tell of the sadness and misery of those who "feel the mother-want in this world."

The face of his motherless child gave unusual earnestness as he pictured that wonderful mother-love.

In conclusion, he said: "Think what a child's life is without a mother's love! Who can tend, who cherish, who can love—who—but a mother?"

And in the depth of his feeling the rector's strong voice halted, as if for an answer.

In the hush of the great congregation a little childish voice spoke out very sweetly from that front pew--

"A faver (father) would do just eve'y bit as well, papa, dear!"

The rector closed the service somewhat abruptly, his voice trembling as he gave the benediction.

The little child ran into the vestry, and the rector clasped her to his heart, as the little one, in a half-frightened tone, asked, "You arn't angry wif me, are you, papa, dear? I forgot ev'ybody was a lis'ning!"—*Selected.*

Anchored at Last.

We read a story the other day that emphasizes anew to Christian workers that wonderfully full text, John iii:16, that has brought so many souls into the Kingdom. We give it as the writer tells it:

I was standing one day in the Home for old soldiers, in one of our Eastern states. I had just finished addressing them when the commanding officer said, "There is one room in the institution I want you to see."

As we walked down the corridor he told me the story of an old sea captain who had been an inmate of the home. When he entered the institution, he was boastful of his infidelity. He absolutely refused to attend any of the services in the chapel.

But finally he was taken ill. The officer I went to his room and said, 'Captain, you have nothing else to do. Suppose you read the Bible, just for my sake.' But he stubbornly refused.

"The next day I went again and said, 'Captain, suppose you read the Bible to see if there is anything in it you think you might receive; and if you find it, suppose you take this pen and dip it in red ink and mark it red.' "

This seemed to interest the old man, and he agreed to it. At the officer's suggestion, he began with John's gospel. He read through two chapters, and never made a mark. He started in to read the third chapter, and seemed uninterested until he came to the sixteenth verse, which Luther called the gospel in a nutshell, and then he stopped. He read it again, the tears came, and, reaching for his pen, he marked the passage red.

By this time we had reached the room he occupied, and as we crossed the threshold the officer said: "God called him home the other day, and I have just sent his Bible to his daughter. It was marked red all the way tnrough and he had come before his death to receive the Bible perfectly."

Over his bed was still swinging a pasteboard anchor, and on the lower part of it, written with his own hand in red ink, these words were seen: "I have cast my anchor in safe harbor, thank God."—*Union Gospel News.*

Don't Give Up.

"Sorrow came to you yesterday and emptied your home. Your first impulse now is to give up and sit down in despair amid the wrecks of your hopes. But you dare not do it. You are in the line of battle, and the crisis is at hand. To falter a moment would be to imperil some holy interest. Other lives would be harmed by your pausing. Holy interests would suffer, should your hands be folded. You must not linger even to indulge your grief. Sorrows are but incidents in life, and must not interrupt us. We must leave them behind, while we press on to the things that are before.

Then God has so ordered, too, that in pressing on in duty we shall find the truest, richest comfort for ourselves. Sitting down to brood over our sorrows, the darkness deepens about us and creeps into our heart, and our strength changes to weakness. But if we turn away from the gloom and take up the tasks and duties to which God calls us, the light will come again and we shall grow stronger."

These words by Rev. J. R. Miller are strong and true and should inspire each one of us to high and holy effort.—Sel.

Our Little Men and Women

FOUR BEDTIMES.

"Bow-wow-wow," said the dog,
"'Tis time this little puppy went to bed,
For playing in the dark
Will take away your bark,
And you'll never make your mark," she said.
Then the puppy stopped his play,
And went to bed straightway,
Curled up on his clean straw bed.

"Cluck, cluck, cluck," said the hen,
"'Tis time this little chick went to bed,
Or you'll live to be a fowl
Which in the night will prowl,
And be taken for an owl," she said.
Then without a single peep
The chick went off to sleep,
Soft tucked in its warm feather bed.

"Purr, purr, purr," said the cat,
"'Tis time this little kit went to bed,
Or you'll grow to be a cat
Which cannot catch a rat—
And you wouldn't much like that," she said.
Then the kitten in a trice
Slept, and dreamt of catching mice,
Wrapped in fur in her basket bed.

"Come, come, come," said mamma,
"'Tis time this little boy went to bed,
To sleep throughout the night,
And with the morning light
To awaken fresh and bright," she said.
But that boy did tease and tease—
"Let me sit up this once, please,"
And at last was carried pouting off to bed.

—*Sunbeam.*

THE TRAVELS OF A FOX.

BY CLINTON JOHNSON.

NOTE.—The following is a nursery tale which used to be told in New England to the children of fifty years ago:

A fox digging behind a stump found a bumblebee. The fox put the bumblebee in his bag, and traveled.

The first house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and out flew the bumblebee, and the rooster caught him and ate him all up.

After a while the fox came back. He took up his bag, and he saw that his bumblebee was gone, and he said to the woman, "Where is my bumblebee?"

And the woman said, "I just untied the string, and the bumblebee flew out and the rooster ate him up."

"Very well," said the fox; "I must have the rooster, then."

So he caught the rooster and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the rooster flew out, and the pig caught him and ate him all up.

After a while the fox came back. He took up his bag, and he saw that his rooster was gone, and he said to the woman, "Where is my rooster?"

And the woman said, "I just untied the string, and the rooster flew out and the pig ate him up."

"Very well," said the fox; "I must have the pig, then."

So he caught the pig and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep into the bag, and the pig jumped out, and the ox gored him.

After a while the fox came back. He took up his bag and he found that the pig was gone, and he said to the woman, "Where is my pig?"

And the woman said, "I just untied the string and the pig jumped out and the ox gor ed him."

"Very well," said the fox; "I must have the ox then."

So he caught the ox and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

But as soon as the fox was out of sight the woman just took a little peep, and the ox got out, and the woman's little boy broke off his horns and killed him.

After a while the fox came back. He took up his bag, and he saw that the ox was gone, and he said to the woman, "Where is my ox?"

And the woman said, "I just untied the string, and the ox got out, and my little boy broke off his horns and killed him."

"Very well," said the fox; "I must have the little boy, then."

So he caught the little boy and put him in his bag, and traveled.

And the next house he came to he went in, and said to the mistress of the house, "Can I leave my bag here while I go to Squintum's?"

"Yes," said the woman.

"Then be careful not to open the bag," said the fox.

The woman was making cake. and her children were around her teasing for it.

"Oh, ma, give me a piece!" said one, and "Oh, ma, give me a piece!" said the others.

And the smell of the cake came to the little boy weeping and crying in the bag, and he heard the children beg for the cake, and he said, "Oh, mammy, give me a piece!"

Then the woman opened the bag and took the little boy out, and she put the house-dog in the bag in the little boy's place. And the little boy stopped crying and joined the other children.

After a while the fox came back. He took up his bag, and he saw that it was tied fast, and he put it on his back and traveled deep into the woods. Then he sat down and untied the bag and if the little boy had been in the bag things would have gone badly with him.

But the little boy was safe at the woman's house, and when the fox untied the bag the house-dog jumped out and caught the fox and killed him.---*Outlook.*

Nourishment.

The little maid had been ill, and had struggled through the early stages of convalescence. She had taken "nourishing" broths and "nourishing" until her soul was weary within her. One morning she electrified the family by sitting bolt upright in bed and saying: "I want you all to take notice. I am not going to take any more nourishment. I am hungry and want my meals, and not another mouthful of nourishment will I eat.—*Christian Observer.*

"We cannot kindle when we wil l
The fire which in the heart resides,
The spirit bloweth and is still;
In mystery the soul abides:
But tasks in hours of insight willed
Can be through hours of gloom fulfilled."

Nothing pays smaller dividends in spiritual results than making a specialty of discovering the shortcomings of other folks.

COMPOSITION ON JONAH.

(Written by a little African girl.)

"History, geography and the earth, just do to go together. One tells about this, one tells about that, and so forth. Histories are interesting to read, indeed they are. It tells us about the whale. The whale is the largest animal in the sea. Whales is spoken of in the Bible, God had sent Jonah to Ninevah to preach to the people about their sins. Jonah refused to go. He went into a ship with some people, he just went in there to hide from God, but God caused a storm to take place and the ship went from this way to that way. The people was afraid indeed and they began to cast lots and the lot fell on Jonah so they up and throwed him into the sea. While he was going to the very bottom of the sea he met with this animal, so the whale said, 'My friend, where are you going?' Jonah answered and said unto him, 'I have disobeyed my God and I am trying to hide from his face.' The whale said, 'You ought to be ashamed of yourself, don't you know that neither you nor I can hide from His face?' Jonah said, 'O! whale, I am so afraid, I do not know what I am doing or saying.' The whale said, 'The idea of your running away from God, you got to bear the consequences that's all I got to say.' Jonah said, 'Whale, I think you had better swallow me because I see there is no use in talking.' The whale said, 'Jonah, put your head in my mouth and get ready for your life.' At the same time he did swallow him up. Jonah thought the whale's body was his end. Therefore Jonah offered up a prayer for his sins. If he should die before he got to the shore, if it was God's will to carry his soul to heaven. The whale did not rest day after day nor night after night. After three days the whale went to the shore and vomited up Jonah. Jonah was like a drowned rat."—Extract from *Missionary Review*.

AN OLD APPLE PROBLEM.

Once upon a time, says a writer in *St. Nicholas*, there were two old men who sat in the market early one morning and sold apples. Each one had thirty apples, and one of the old men sold two for a cent and the other old man sold three for a cent. In that way the first man got fifteen cents for his basket of apples, while the second old man received ten cents; so that together they made twenty-five cents each day. But one day the old apple man who sold three for a cent was too sick to go to the market, and he asked his neighbor to take his apples and sell them for him. This the other old man kindly consented to do, and when he got to the market with the two baskets of apples he said to himself, "I will put all the apples in one basket, for it will be easier than picking them out of two baskets." So he put the sixty apples into one basket, and he said to himself, "Now, if I sell two apples for one cent, and my friend sells three for one cent, that is the same thing as selling five apples for two cents. Therefore I will sell five for two cents." When he had sold the sixty apples he found he had only twenty-four cents, which was right; because there are twelve fives in sixty, and twice twelve are twenty-four. But if the other old man had been there and each one had sold his apples separately, they would have received twenty-five cents. Now, how is that explained?

GOD IS KEEPING WATCH.

A little story, which beautifully illustrates the childlike faith that may be every Christian's, is told of a four-year old who inquired of her widowed mother one moonlight night:

"Mamma is the moon God's light?" The lamp had just been put out, and the timid little girl as well as her mother was afraid of the dark; but presently she saw the bright moon out of her window, and it suggested the question: "Is the moon God's light?"

"Yes, Ethel," the mother replied; "the moon and stars are all God's lights."

Then came the next question from the little girl: "Will God blow out his light and go to sleep, too?"

"No, my child," replied the mother, "His lights are always burning."

Then the timid little girl gave utterance to a sentiment that thrilled the mother's heart and led her to more complete trust in her God: "Well mamma, while God's awake I'm not afraid."—*Union Gospel News*.

A GOOD STORY OF A DOG.

A good story is told of a dog, says the *American Field*, that one day discovered an organ grinder's monkey seated upon a bank within his master's grounds, and at once made a rush for it. The monkey, which was attired in jacket and hat, awaited the onset in tranquility so undisturbed that the dog halted within a few feet of it to reconnoitre. The animals took a long stare at each other. The dog was evidently recovering from his surprise, and was about to make a spring for the intruder, when the monkey raised his paw and saluted by lifting his hat. The effect was magical. The dog's head and tail dropped and he sneaked off to the house, refusing to leave it until his polite but mysterious visitor had departed.

A COUGH SHOULD NOT BE NEGLECTED. "*Brown's Bronchial Troches*" are a simple remedy and will give immediate relief. Avoid imitations.

ARE YOU TO LIVE IN ALASKA?

Some Requirements that will be found indispensable.

The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And to make the bread or biscuit, either in camp or upon the trail, yeast cannot be used—it must be baking powder; and the powder manufactured by the process of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder cannot be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts, and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further at first, but above all things, it is the only powder that will endure the severe climatic changes of the arctic region."

It is for the same reasons that the U. S. Government in its relief expeditions, and Peary, the famous arctic traveler, have carried the Royal Baking Powder exclusively.

Christian Endeavor

TOPIC FOR SUNDAY, FEBRUARY 13

"Called—to what? how?"

Isa. 6:1-8; Mark 1:16-20.

Whoever has heard Gaul's famed cantata, The Holy City, based upon this sixth chapter of Isaiah, has some conception of the majesty of Isaiah's vision. The music brings out the picture the words alone fail to produce.

The voice of God which called Isaiah is none the less powerful now. It no longer calls in visions or through prophets, but it works through the conscience of the children of the Father, and they who will keep their consciences right in the sight of God, and tender and sensitive to His will, can still hear the same voice of God directing their actions, calling them to duty.

The same lesson is taught in the verses from Mark. Christ no longer walks by the Sea of Galilee; the image of His loveliness is veiled to mortal eyes. But he lives on in the lives of His followers and He calls the children of men to Him as surely as He ever did in the old days when he walked by the sea of Galilee and called His disciples.

THE TOPIC APPLIED.

There is a curious significance in the first verse of Acts. "The former treatise [Luke's gospel] have I made, O Theophilus, of all that Jesus *began* both to do and teach." Christ's work on earth was not finished at His death. His labors had only begun. Some one must finish them. And who if not His followers?

We are called to service. Isaiah was called to serve. The disciples were called to serve. Life is a life of service, and the Christian life is not otherwise. "And whosoever doth not bear his cross and come after me cannot be my disciple." Christ's whole life was one of service and "The disciple is not above his Master." To profess faith in Christ, to join one's self to some church or Endeavor Society, and then to expect to do nothing further, is to live on the very outskirts of Christ's Kingdom. Those nearest Him are the workers.

The call is not only to one's self, but to all that is in one, time, labor, intellect, ability. Not that we should give up everything else and devote all our time to Christian service, few can do that, but when we do have an opportunity for service, we must bring all that is within us to the task. Take an inventory of your talents and see how many are dedicated to the Lord.

We are called to give up much. The Sons of Zebedee left their father in the boat, when they started to follow their Master. Some must leave one dear object, some another. But it is best so. What we give up most for, we love most. It is only fitting that our heaviest sacrifices be for the Lord, for they will draw us the closer to Him.

How are we called? By Christ Himself. "I, if I be lifted up will draw all men unto me."

We are called by the word of God preached in our churches, read from our Bibles. We are called by the spirit of Christ in the lives of His followers.

Don't forget the rewards of heeding this call. We are called to salvation, to the hope of eternal life, to the protection of divine love, to peace in the time of trial, comfort in the hour of pain, strength in the day of sorrow, God's manifest love always and His presence in another world.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

Answers to Correspondents.

REV. THEO. F. BURNHAM, VALLEJO, CAL., EDITOR IN CHARGE.

[THE OCCIDENT will try to secure answers in this department to such reasonable questions as may be submitted. Address all communications to the editor in charge as above. To insure an answer, the question must be signed with name and address; but the replies will always be made by the number of the question and no names will be printed. Questions touching religious experience, church work, doctrine, polity and history are solicited as well as interpretation of Scripture passages.]

Ques. No. 98. "Is human nature essentially bad?"

Ans. Essentially is related to the Latin *esse* (to be). Jesus said "Ye *being* evil," not ye who sometimes do evil, but He implied that there were constitutional and persistent elements of evil in human nature, as unregenerate. The percentage of evil in our essence and that of good is a problem as variant as the number of the race. The theologian makes the good tainted in God's sight as found in the unregenerate, because the bias of the will not being toward God, the being is obnoxious since the will is the main factor in our moral character. To be *non-holy* even if *outwardly moral* is a defect in God's sight of serious culpability, for holiness is the best thing and we are capable of its possession.

Ques. No. 99. If I am not guilty of Adam's sin, can I be justly liable to punishment for that sin?

Ans. Sh— tut, tut, you will start the heresy hunters after this column. Have you never heard of the colored brother preaching about when "the first man was made out of the clay and set up by the fence to dry," when a hearer shouted: "But preacher, who made dat fence?" Then the preacher replied, "Silence! Such questions would spoil any system of theology." If you really have trouble with your problem, take refuge in the belief that the Westminster Divines used the word guilt in a sense other than our present use of the term in its legal meaning, or else draw consolation from the *substance of doctrine* or *system contained* as convenient Cities of Refuge, or possibly you may conclude that some good and wise men of the 17th century were not infallible. There is no question but we do inherit an enfeebled moral nature, a will with a wrong bias, and a body containing seeds of corruption, but I am not sure that we need more than *pity*, such as we give to those who inherit consumption. The element of blame was not in the mind of the Westminster Divines, or if there, in my judgment, they assumed too much. I am more concerned to get rid of recognized present evil in my own heart, than I am to settle your question. Dr. Shedd as a realist in philosophy believed that we were all consciously present in Adam, and sinned wilfully in the garden. He had forgotten his early episode, but did not fail to repent of it in his recent mundane life, so beautiful and so profound, so saintly too, even if philosophically so divergent from many of his pupils, of whom the writer was one.

Ques. No. 100. "Why is the Lord's Prayer in the plural?"

Ans. To prevent a selfish spirit and to show God's fatherly spirit towards the large family of his children. This form also makes us mindful of our community of relationships. One in our needs, we are one in our desires and have one Mercy Seat for our refuge.

Ques. No. 101. "Is the doctrine of election a live doctrine in the Christian experience of the day?"

Ans. Not to the degree that prevailed in the seventeenth century, when it shaped Protestant religious systems. This is a practical age, when we are trying to subdue the world to Christ. We do not theorize so much as our fathers, but we believe in election, imply its truth in our prayers and freshen our faith in it, when we read such an epistle as Ephesians.

A Favorite Calendar.

Of all the beautiful calendars we have received the one from N. W. Ayer & Son, Newspaper & Magazine Advertising agents, Philadelphia, is the choicest by far. The large clear figures can be seen across the room. The firm's familiar motto, "Keeping everlastingly at it brings success," is constantly kept in mind as one looks at it. Eac monthl flap contains brief, terse and helpful suggestions to all business men. We are not surprised to learn that the edition has been doubled in recent years. Its price (25 cents) includes delivery by mail to any address in perfect condition.

Literature of the Day.

All books and magazines received will be acknowledged promptly. Any extended notice will be at the option of the Literary Editor.

BOOK REVIEWS.

SERMONS BY THE MONDAY CLUB. Twenty-third Series. Pilgrim Press, Boston and Chicago.

This is a series of forty-eight sermons, on the International Sunday School Lessons for the year 1898. They are written by thirty different authors, most of whom reside in New England. There is however one California pastor among them, Rev. Charles R. Brown of Oakland, Cal., and he is not a whit behind his eastern brethren in the ability with which he handles his subjects. The sermons in this volume are topical rather than textual, and though the subject matter of each is an extended passage of Scripture, a Sunday school lesson, they are not what may be called expository sermons. The writers seem to have considered that the business of exposition and explanation has already been done with sufficient thoroughness in the many Sunday school helps which are published; and leaving these first principles they have gone on to more advanced and applicatory work. It is full of thought and of suggestiveness, and will be a valuable aid in preparation to teachers of Bible classes and of the older boys and girls.

Magazines.

The Presbyterian and Reformed Review is a necessity to every minister who would keep himself up in his theological studies and abreast of the progress of theologic thought. Its articles are of the highest order and well repay the close study which they usually require. The January number for this year opens with an especially fine article by Prof. George Macloskie, LL. D., on Theistic Evolution, setting forth clearly the relation of the doctrine of evolution to those of creation and providence, and showing that evolution rightly understood—that is, as a *method* of divine operation—does not conflict with natural theology nor preclude the possibility of miracles or of a divine revelation. Prof. Purves' able article on "The Witness of Apostolic Literature to Apostolic History" is, like everything that Dr. Purves writes, clear, thorough and satisfactory. He shows us here how closely the New Testament was related to the life, the teaching, the progress, the conflicts of the times in which it appeared and how it, "like a geologic section, reveals infallibly the processes by which the Christian world was made." President Ethelbert D. Warfield of Lafayette College transports us to a very different period of time, and shows us in his article on "The England of the Westminster Assembly," not how a history was formed by a literature, but what were the various historical movements, civil, ecclesiastical and theological, which culminated in a marvellous literary product, the standards of the Westminster Assembly. Prof. Wm. Benton Greene, Jr., D. D., gives the first of a series of four articles on "The Metaphysics of Christian Apologetics," the subject of the present article being "Reality." The others to follow are (we infer) "Duality," "Personality" and "Immortality," and if the high standard of the present article is maintained throughout, the series will form a valuable text book upon its theme. "Two Phases of the History of the Huguenots," by Prof. Edward Bohl, D. D., a review of "Prof. Theodor Zahn's History of Sunday," by Rev. Samuel T. Lowrie, D. D., and sixty-four pages of reviews of recent theological literature, by able critics, complete the number. The *Review* is published quarterly by MacCalla & Co., Philadelphia, at $3 a year.

The initial paper of the February *Chautauquan*, "The Rhine Country," by H. A. Guerber, is made temptingly attractive by a galaxy of fine half-tone cuts reflecting the most interesting features of that picturesque and romantic region so dear to German hearts. Wagner's great masterpiece, the opera of "Lohengrin," is affectionately dealt with by Charles Barnard in the same number. The textual presentation of the subject is a simple narration of the plot, the imagination being aided to an appreciation of its dramatic possibilities by several illustrations depicting the most striking scenes, supplemented by excellent portraits of Madame Nordica and Max Alvary, two eminent actors who have linked their fame with that of the play. The frontispiece represents Lohengrin parting from the sorrowing Elsa.

A leading feature of the February *Harper's* is the first part of an article by George du Maurier, entitled "Social Pictorial Satire," which deals with the great satirists of *Punch*. The illustrations are from drawings by John Leech, one of which, "Mr. and Mrs. Caudle," is reproduced in color as the frontispiece. Other features are "Projects for an Isthmian Canal," by the Hon. David Turpie; "Stuttgart: The Modern City," by Elsie J. Allen, richly illustrated by Joseph Pennell; "Roan Barbary," a novelette of the turf, by George Hibbard; "Some Americans from Oversea," a description, by Kirk Munroe, fully illustrated, of his adventures among the Icelanders and Russians of North Dakota; "The Duc d'Aumale and the Conde Museum," by Henri Bouchot, illustrated from rare and unpublished documents and prints; "Undercurrents in Indian Political Life," by F. H. Skrine; and "Recent Development of Musical Culture in Chicago," by George P. Upton.

On the cover of the February *Ladies' Home Journal*, Charles Dana Gibson, the illustrator, pictures the ideal American baby, an infant as interesting and lovable as its peerless older sister—the American girl. "The Flower Fetes of California" and "Getting Good Pictures of Children" are striking pictorial features, and "Inside of a Hundred Homes" is full of artistic suggestions for the practical housewife. Edward W. Bok protests against the niggardly contributions of a penny to church collections, and gives the working girl advice as to where her best chances are to be found. "The Inner Experiences of a Cabinet Member's Wife" increases in interest. A valuable service is rendered by Mrs. S. T. Rorer, who tells "What Indigestion Really Means," in addition to her cooking lesson.

The first election in Greater New York polled over 500,000 votes—exceeding the combined vote of eleven States for President in 1896. The result was known approximately by nine o'clock on the evening of Election Day. The "quiet election, honest count, and quick returns" were achieved under the direction of the Police Board of the then City of New York. How this great machine was set in motion and how it worked are described in *Scribner's Magazine* for February by Police Commissioner Avery D. Andrews, in an article entitled "The Police Control of a Great Election." This is the first popular account of the machinery of an election, and the narrative is full of surprising facts. A corps of artists made in various parts of the city a very interesting series of sketches, here reproduced. Senator Lodge's "Story of the Revolution" is continued with an account of "The Second Congress and the Siege of Boston." In describing the Battle of Bunker Hill he reveals a fascinating power of narrative.

A noteworthy article upon "The Capture of Government by Commercialism," by John Jay Chapman, opens the February *Atlantic*. A strong paper upon an unusual but useful topic is that upon "The Danger of Experimental Psychology," by Prof. Hugo Munsterberg of Harvard University, in which he points out a very serious danger in some present tendencies, and calls a halt to teachers who are dabbling in and studying psychology in the hope of finding something upon which to remodel present methods of instruction. In "The Labor Unions and the Negro," John Stephens Durham, formerly United States minister to Hayti, brings to notice the manner in which the trades unions of this country, by excluding colored workmen from their memberships, have gradually succeeded in driving the negro from nearly all skilled occupations. Col. T. W. Higginson relates his experiences on the lecture platform, the stump, and in public life, with many amusing anecdotes and suggestive comments. The second installment of Gilbert Parker's "The Battle of the Strong" realizes the promise of the opening chapters. "The Proper Education of an Architect," by Russell Sturgis, points out that little or no advance has been made for many years in architectural training, and gives valuable suggestions as to what course should be adopted in the schools to raise and improve the standard of the profession. Poetry, short stories, book reviews, and The Contributors' Club complete a number of marked excellence.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore. Psa. 121:8.

Church News.

(Continued from page 8.)

The Mt. Washington church, Pittsburgh, received twelve new members at the communion last Sabbath.

The congregation of the Tabernacle church, Philadelphia, extended a cordial greeting to the Rev. Dr. Henry C. McCook on the occasion of the twenty-eighth anniversary of his installation as pastor of that church.

MONONGAHELA CITY.—Rev. James M. Maxwell, D. D., has now in progress in his church a most interesting revival. During last week he was assisted by Rev. A. G. Eagleson, of Winterset, O., who gives his time to evangelistic work.

Revival meetings were held in the First church of West Chester, the Rev. W. K. Laird, pastor, last week, under the direction of the Rev. Dr. J. W. Chapman, of Philadelphia. The attendance was large and much interest developed. Over 100 persons signed cards expressing a determination to lead a Christian life. One evening, devoted especially to their interests, there were 600 men present.

OHIO.

Dr. Sprecher of the Euclid avenue church, Cleveland, has introduced a new feature into his evening services. After the presentation of the theme the congregation is invited to ask any question concerning the discourse they desire. Dr. Sprecher began a new series of discourses on fundamental questions January 9, the subject for that evening being "What do we Know About God?" Dr. Sprecher has been at the Euclid avenue church over ten years.

Toledo.—The Collingwood avenue church of this city received twenty-five new members at its communion January 9. The congregation was very large and the simple service impressive. The church is very enthusiastic and enters heartily into every good work. Of this church the Rev. Campbell Coyle is pastor.

MISSOURI.

St. Louis.—Rev. S. J. Niccolls, D. D., is stirring up the Second Church to an increased interest in the Bible by preaching a series of sermons on Sabbath evenings on the following subjects: "The Bible as a History," "The Bible as Literature," "The Bible as a Religious and Devotional Book," "The Bible as a Teacher of Morality," "The Bible as Revealing the Way of Salvation."

ILLINOIS.

Pontiac.—This church received twenty-three new members at the communion season January 9. Sixteen were baptized. The pastor, the Rev. D. K. Campbell, conducted services every night during the Week of Prayer. They are well attended and full of interest.

NEBRASKA.

Omaha.—The many friends of the Rev. Dr. J. M. Wilson will be pleased to learn that he has recovered from his rotracted illness to the extent that he is again able to occupy his pulpit in the Castellar street church. The Rev. Dr. A. Christy Brown, having accepted the call to the Knox church, has entered upon the work and is giving the evidence that he is the right man for that field.

Westminster church has given a call to the Rev. Robert F. Sample, D. D., pastor of the Westminster church, New York.

WISCONSIN.

Madison.—During November twenty-one members were received in Christ church, making the roll 486. During the pastorate of the Rev. J. W. Cochran, who has been with this church nearly five years, 340 have been received. The work among university students is encouraging. One hundred and fourteen Presbyterian students attend the university, who are cared for by this church and many attend who are not members.

MICHIGAN.

Rev. J. M. Patterson, for several years pastor of Westminster church, Detroit, has finally been obliged by ill health to resign his pastorate. He was for some months in California, in search of health, but finds it impossible to go on with his work.

IOWA.

The Central church of Des Moines, Rev. A. B. Marshall, D. D., pastor, after having been closed for some weeks for extensive repairs, was opened again for service on the first Sabbath of the new year. The auditorium having been made new throughout, is now very spacious and very beautiful. Twenty-four new members were welcomed into membership at a communion service held at the close of the week of prayer. The church also held a very interesting jubilee service on the first Sabbath of the new year, the occasion being the fiftieth anniversary of the first service conducted in Des Moines by a Presbyterian minister.

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Married.

At Santa Monica, Cal., Tuesday, Jan. 25th, 1898, 11:30 A. M. at the Presbyterian parsonage, the Rev. O. F. Wisner officiating, Mr. Robert Campbell of Portland, Oregon, to Miss Laura Condit Preston of Marshall, North Carolina. The bride has just completed three years of service as a missionary to the mountain people of the South under the care of the North Pacific Board. Mr. and Mrs. Campbell will be at home at 480 Hall street, Portland, Oregon, after about two weeks. The best wishes of very many friends go with them.

LUND—FINKENSTEDT.—In San Francisco, Cal., January 29, 1898, by Rev. E. E. Clark, pastor of Fruitvale Presbyterian Church, George E. Lund and Miss Wilhelmina Finkenstedt, both of Fruitvale, California.

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SIXTY YEARS A PRESBYTERIAN.

[For THE OCCIDENT.]

Mrs. Rhoda McCord McClure, for more than sixty years a member of the Presbyterian church, passed to her reward on Friday evening, January 14th. For a number of years she had lived with her daughter, Mrs. L. L. Archibald of Point Arena. Born near Vincennes, Indiana, April 28th, 1821, Mrs. McClure has witnessed many of the stirring incidents in connection with the progress of Presbyterianism in the West. Her ancestors being Scotch Presbyterians it is not surprising that the twelve children, nine girls and three boys, should all be Presbyterians. Of the eight who have died three lived to be more than eighty years of age. Two of the four survivors have passed the four-score limit. A brother, Robert McCord, is an elder in the church at Vincennes. His son, Robert, is an elder near that place, and his daughter, Mrs. Naylor, is a missionary of the Occidental Board in Japan. In 1848 Miss Rhoda McCord was married to B. F. McClure of Vincennes. They moved to Martinsville, Illinois, but in 1856 came to California, settling at Napa. Here they identified themselves with the Presbyterian church then in its infancy. T. B. McClure, a brother of B. F. McClure, was connected with the Napa church for about thirty-five years, being for twenty years superintendent of the Sabbath school. John McClure, his son, is at present an elder of the Napa church.

From Napa they removed in 1866 to Two Rock valley. Four years later they removed to Point Arena. In 1873 steps were taken to organize a Presbyterian church in this place. On June 22nd of that year the organization was effected. The record of the first meeting lies before me in Mr. McClure's hand writing:

"B. F. McClure was elected and installed as elder of the church. The organization was effected by the commission appointed by the Presbytery of Benicia, Rev. F. M. Dimmick."

Both Mr. and Mrs. McClure labored zealously in church and Sabbath school. Mr. McClure was called to his reward March 15th, 1887. Of the three sons and one daughter born to them, one son Robert, and the daughter, Mrs. Mary D. Archibald, survive. Many instances might be given displaying the deep interest of Mrs. McClure in our church at Point Arena. More than once her generosity has come to the rescue, lifting the burden and enabling us to continue the work. Many facts presented here may seem out of place in a biographical sketch but they show what makes the Presbyterian church so strong in resisting and in overcoming.

It will be impossible to fill Mrs. McClure's place. As long as her strength permitted she labored unsparingly for the glory of her Master's Kingdom and the welfare of her beloved church. "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." ARTHUR HICKS, Pastor.

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This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine, you have only to send the requisite information in order to compete for a prize worth having. It costs absolutely nothing but a postal card, which may bring to your door the best sewing machine in the world in exchange for your old one.

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Distribute the Information.

From the United Presbyterian:

To awaken interest and to fan into zeal for the work of the church, it is necessary that information concerning that work in all its departments be distributed among the people. Pastors and sessions cannot do a better thing for their congregational work, they cannot do a better thing for all the mission work, than to have their people well informed on all Christian agencies and energies. The religious paper, the reports of the boards, the Minutes of the Assembly, such manuals as may be issued, bring the individual member in direct contact with the church at large, and under the influence of its spirit. How far there is a failure in this appears by taking account of the periodicals of the church in actual circulation in the families of the congregation. A brother writes us: "One lady who has been a member of the church for over thirty years, when I showed her a copy of the Minutes of the last Assembly a few days ago, said: 'That is the first copy of the Minutes I have seen since the Union.'" Well, we suppose that was much her own fault, but it illustrates the need for systematic dissemination of intelligence concerning what is going on in the kingdom of God.

The True Altruism.

That beloved teacher, Phillips Brooks, gives every Christian matter for thought in these words:

"There is one word of Jesus that always comes back to me as about the noblest thing that human lips have ever said upon our world, and the most comprehensive thing that seems to sweep into itself all the commonplace experiences of mankind. Do you remember when He was sitting with His disciples at the last supper, how He lifted up His voice and prayed, and in the midst of His prayer there came these wondrous words: 'For their sakes I sanctified myself that they also might be sanctified'? The whole of human life is there. Shall man cultivate himself? No, not primarily. Shall man serve the world, strive to increase the kingdom of God in the world? Yes, indeed, he shall. How shall he do it? By cultivating himself, and incidentally he is thrown back upon his own life. 'For their sakes I sanctified myself, that they also might be sanctified.' I am my best, not simply for myself, but for the world.

"My brethren, is there anything in all the teachings that man has had from his fellow-man, all that has come down to him from the lips of God that is nobler, that is more far-reaching than that?—to be my best, not simply for my own sake, but for the sake of the world into which, setting my best, I shall make that world more complete, I shall do my little part to renew and to recreate it in the image of God.

"As some herbs need to be crushed to give forth their sweetest odor, so some natures need to be tried by suffering to evoke the excellence that is in them."
—Ex.

There is something wrong with Christians who are always praying for more conformity to God's will and apparently getting no answer. Some do nothing but pray; some do not wait for an answer; some do not really desire righteousness, and would not like it if they had it. Through eternity desire and satisfaction will alternate, and each prepare the way for more of the other. Blessed are they who know where to get righteousness, and long for it more than for all other good!—*Dr. Alexander McLaren.*

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HINTS FOR THE HOME.

FOR A TROUBLESOME COUGH.—Take an ounce of licorice, a quarter of a pound of raisins, a teaspoonful of flax-seed and two quarts of water. Boil slowly until reduced to one quart, then add a quarter of a pound of finely powdered rock candy and the juice of one lemon. Drink half a pint of this when going to bed, and a little more when the cough is troublesome.—*Ladies' Home Journal.*

STEAMED DUMPLINGS, with stewed chicken or veal, are an acquisition. Cook both these meats until nearly done, then make the dumplings like baking-powder biscuits; pour all but a little of the water from the meats into another vessel for gravy, and put the dumplings in the pot on the meat so they will not touch the water, and cook until all the water is boiled away.—*From Ladies' Home Journal.*

FRUIT PUDDING.—Half cup molasses, half cup sour milk, half cup suet chopped fine, half cup stoned raisins, half cup currants, half cup citron, two cups flour, half teaspoon soda, salt, mace, cloves and one teaspoonful of nutmeg and cinnamon. Boil three or four hours in a can set in boiling water, not letting it cease boiling for one moment. (Excellent with spiced sauce.)

SPICED SAUCE.—Two-thirds cup of sugar, one-third cup of butter, one teaspoonful flour, half teaspoon nutmeg, half teaspoon cinnamon, one-fourth teaspoon cloves, pinch of mace. Mix well and add one and a half or two cups of boiling water, stir constantly and let it just come to a boil.

ORANGE MARMALADE.—Wash the oranges, slice thin and for each pound add three pints of cold water; let stand for twenty-four hours. Boil until tender, let it get cold. Add one and one-fourth pounds of fine crush sugar to every pint of fruit and boil an hour and three-quarters. When about half done add two lemons sliced thin to every five oranges.

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Pit and the Pendulum

A Prisoner Waiting to be Hacked by Time's Scythe.

ONE MINUTE OF LIFE LEFT.

Thousands Whose Situations Are Scarcely Less Terrible May Easily and Readily Find Help.

A man lies flat on his back, bound so that he cannot move an inch. He is in a dungeon, at first dark as a well, but in a few minutes a light in the ceiling, far up, shows a mechanical figure of Time with his scythe. The figure descends slowly, the scythe swings, and the prisoner realizes that unless some unexpected help should come, he will be slowly cut to pieces. What followed is told by Edgar Allen Poe in the fantastic story called "The Pit and the Pendulum."

The man awaiting the approach of a dreadful death is a type of a large class of unfortunates who, entangled in the strangling coils of an octopus, have lost all hope of freedom. This monster is Morphine. Perhaps the victim is yet reveling in that glorious state of exhilaration which follows the first use of the drug. If so, like the man in Poe's story, he has not noticed the light in the ceiling and is unaware of his danger. Maybe the disease has progressed so far that the sufferer notices a weakness of the heart's action, that the general health is feeble, the body poorly nourished, the sight double. This is soon followed by a peculiar twitching of the muscles, a numbness of the hands and feet and the utter collapse of the nervous system. The victim now becomes restless and uneasy. A feeling of despondency seizes him. His mental depression increases as one course of treatment after another fails utterly. The future is dark and filled with gloom. Days of wretchedness follow nights of horror in endless procession. His utter helplessness to rid himself of the incubus adds to his misery. The terrible effects of the deadly drug become more and more apparent. Deeper and deeper he sinks into the mire of despair, until all hope of ever being anything but a slave in bondage is abandoned. Remorse and apprehension take possession of his mind, and the temptation to end his miserable existence becomes almost overpowering.

But there are few situations completely hopeless. Poe's prisoner was rescued when the swinging scythe was close to his breast, and the victims of the Morphine habit and their shattered nerves are restored to the enjoyment of life by a system of treatment which has been perfected by R. A. Gunn, M. D., 41 East 21st street, New York City, and which has yet to record its first failure. It is not a "tapering off" or substitution process. It is as harmless as it is painless. It does away with all desire for the drug, and quickly restores the shattered nervous system to its normal condition. It treats the condition as a disease and not as a habit. It is scientific and successful. For full particulars address as above.

"Gentlemen, you do not use your faculties of observation," said an old professor, addressing his class. Here he pushed forward a gallipot containing a chemical of exceedingly offensive smell. "When I was a student," he continued, "I used my sense of taste," and with that he dipped his finger in his mouth. "Taste it, gentlemen, taste it," said the professor, "and exercise your perceptive faculties." The gallipot was pushed towards the reluctant class. One by one the students resolutely dipped their fingers into the concoction, and with many a wry face, sucked the abomination from their fingers. "Gentlemen," said the professor, "I must repeat that you do not use your faculties of observation, for had you looked more closely at what I was doing, you would have seen that the finger which I put in my mouth was not the finger I dipped in the gallipot."

A Good Object.—A learned professor was in Edinburgh one wet Sunday, and, desiring to go to church, he hired a cab. On reaching the church door he tendered a shilling—the legal fare—to cabby, and was somewhat surprised to hear the cabman say: "Twa shullins, sir." The professor, fixing his eagle eyes upon the extortioner, demanded why he charged two shillings. Upon which the cabman drily answered: "We wish to discourage traveling on the Sawbuth as much as possible, sir."

Somebody gives the following antithetical advice: "Drink less, breathe more; eat less, chew more; ride less, walk more; waste less, read more; preach less, practice more."

Mrs. Jobber—The new cook spoiled the steak—she is so young and inexperienced. Won't you be satisfied with a kiss instead, dear? Mr. Jobber—All right; call her in.

The person who blows his own horn generally confines himself to one tune too nearly to make pleasing music for his neighbors and friends. His key is generally I major.

Hicks—Have a good time out riding your bike this evening? Wicks (neophyte)—Not so good a time as the people who were watching me.

"What do you call this cheese, waiter?" "We call that Sandow, sir. It's the very strongest we've got."

"What is raised mostly in damp climates?" asked the teacher. "Umbrellas," replied Johnny.

A CURIOUS OFFER.

A Sewing Machine Company's Peculiar and Unexplained Proposition.

Much discussion is rife over the fact that The Singer Manufacturing Co., makers of the famous sewing machines, propose to give one hundred of their latest improved machines in even exchange for an equal number of the oldest sewing machines, of any make, now in family use in the United States. The award is to be determined from the list of applications sent to the Company's head office in New York before March 1, 1898.

This is no guessing contest requiring a payment, a subscription, or a personal service of any sort. If you own an old sewing machine you have only to send the requisite information as to its age in order to be placed on the list and become a competitor for a prize worth having. It costs absolutely nothing but a postal card, which will surely bring to your door the best sewing machine in the world in exchange for your old one, provided it proves to be among the one hundred oldest in the list of applications made before March 1, 1898, at which date the list will be closed.

With so many as one hundred machines offered, any one with a sewing machine over five or ten years old stands a good chance to gain a new one.

The reputation of the Singer Manufacturing Company for fair dealing is well known; their offices are in every city and our readers may be well assured that they will do exactly what they promise.

The full particulars regarding sending the information to New York can be obtained from our advertising columns; they may also be procured at any of the Singer Company's offices and from their salesmen generally.

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Modern Improvements,
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